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THE STREET PREACHER,

OR

Advocate for carrying the Gospel to those outside the Churches.

BY ANDREW B. CROSS.

PROV. 1 : 20, 21—Wisdom crieth without; She uttereth her voice in the streets: She crieth in the chief places of concourse, &c.
JERE. 11 : 6—Proclaim these words in the streets of Jerusalem, &c.
LUKE 10 : 10—Into whatsoever city ye enter and they receive you not, &c.
13 : 26—And thou hast taught in our streets.
14 : 21—Go out quickly into the streets and lanes of the city, &c.
24—Go out into the high-ways and hedges and compel them to come in, &c.
MARK 16 : 15—Go ye into all the world and preach the Gospel to every creature.
MATT. 10 : 7—As ye go, preach, saying the kingdom of heaven is at hand.
JOHN 3 : 16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
ACTS 4 : 10-12—Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.
This is the stone which was set at naught of you builders, which is become the head of the corner.
Neither is there salvation in any other; for there is none other name given under heaven, among men, whereby we must be saved.

THE STREET PREACHER.

He who goes out into the world, with the purpose in his heart, to carry the Gospel by such means, and such ways, as will reach the ear, the eye, the understanding and heart of every man, is our definition of *a Street Preacher*.

God designs that the Gospel shall reach every class, and be brought personally to the attention of every individual. There is no other way by which any man can reach heaven and escape hell, but by believing in Jesus Christ.

Those who entertain a hope of eternal life for themselves, should spare no pains, but with unwearied constancy, diligence and perseverance, strive to bring others to the enjoyment of the same hope.

Many never enter the house of God, have no knowledge of the Saviour, or the word of God. Occupied with the cares of the world, deluded by Satan, drowned in their corruptions and lusts, they avoid hearing the calls of the Gospel, and are ready to deny its truth. If the Gospel is not carried into their circle and pressed upon their attention, they will not hear. "How can they hear without a preacher?" They are the poor, maimed, halt, blind, destitute often of necessary food for their bodies, and of clothing in which to appear in public assemblies.

For such the Master cared. "Go out quickly, into the streets and lanes of the city, and bring in hither, the poor, the maimed, the halt and the blind."—Luke xiv : 21. And "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Verse 23.

Whenever the Spirit has been poured out in great measure, the Gospel has sought the destitute, has gotten into the streets, lanes of the city, the highways, the public gatherings, the chief places of concourse.

In time of spiritual deadness, the strength and resources of the church are often spent in beautifying and adorning the brick and stone and mortar, but when God comes down he makes men feel that the presence of his Spirit is the beauty, ornament and glory of his church.

If extraordinary zeal in prayer and preaching is necessary to preserve Gospel hardened sinners, who have all their lives been sitting in the churches and hearing it

preached from the dreadful doom, of rejectors and neglectors of the Gospel, surely extra exertions should be made by Christians to carry it with divine power *to those who are without.*

To confine the Gospel to those who attend the churches, or even to those who could get into all the churches, would be to withhold it from more than one-half.

If with all the exertions of God's ministers, so few comparatively, of those who hear the Gospel, cordially and heartily embrace Jesus Christ as their Saviour, is it not absolutely necessary that something more than good-will or kind feeling should be shown to those in the streets and highways.

Christian ministers must take the ground of the Master, the Apostles and Prophets, the reformers and men of God who have been instrumental in the revival of true religion, and carry the Gospel out into the streets, lanes, market-houses, wharves and places of public gathering, and there urgently press upon them the acceptance of the salvation of Jesus Christ.

Satan is already in the field, active, diligent and unwearied. He has his places of preaching in every square in the city. His servants are at the corners of the street, in the market, at the wharves, at the taverns, in the theatres, and in every place where he can influence the people. They stand up boldly for him. Shall Christians fold their arms, act as cowards and sluggards, turning their backs, closing their mouths, and leave all this mass of souls to be led on and influenced by Satan and his preachers.

> Are we soldiers of the cross?
> Are we followers of the Lamb?
> And shall we fear to own his cause?
> Or blush to speak his name?

If ever the Gospel exerts its saving influence over the multitudes in our cities who are not connected with the churches, it must be on *our going out to them.* Those words of the Saviour have a tremendous emphasis—"*Go out quickly into the streets and lanes of the city.*"

We must lose sight of all that paraphernalia of form and ceremony, of splendid churches, fine organs, beatifully written sermons, all the armor of Saul, and go to work in the simplicity of the Gospel, carrying nothing but the sling and smooth stones from the brook, trusting in the providence and grace of God.

If Christians will try to vie with the power and fashion of the world, the devil will always outrun them. Come to the simplicity of the Gospel. Trust in the power and presence of God. *There* is the power which is unto salvation. It may be preached in a cathedral, but it will have as much power in the street, on the wharf or in a market-house. In the days of the Reformers, and of Whitfield, Wesley, the Tennants, Rowland Hill and Berridge, Romaine, Burder, and the Haldanes, the power of God was most manifest in the multitudes without.

How are we to make inroads on the kingdom of Satan if we do not go out and assault him in his strongholds? It will do very well to have our forts, with settled cannon for defence, but no general was ever so mad as to think that he was going to subdue an enemy by remaining in his fort. The success must depend upon the field forces, and the attacks upon his strongholds.

Why in military schools are governments training their flying-artillery? Is it not to be effective against the masses of an army? How soon can men put themselves out of the way of a permanent fort? Is it not the same way with our churches? Does not Satan decoy men away from them, and put up his places of temptation? Our young men as ministers and Christians must train and gird themselves to go outside of the enclosure of our forts and churches, and carry the Gospel to these multitudes who are under the influence of the wicked one.

If Satan can keep preaching within the churches, he will accomplish his great desire. Give him the streets to corrupt and educate our children, the tavern, grogshops, gambling houses, cigar shops and the rendezvous of swearers, drinkers on Sabbath, and he is safe for a large part of every generation. Give him *the congregation outside of the churches* and he will allow Christians to keep those in the churches.

No where in the New Testament are we commanded to build a church or confine preaching within one. But *we are commanded* to go into the highways, hedges, the lanes and streets of the city. In the street, by the way side, at the river, by the sea side, in a boat, Jesus preached. There are records of a church in a private house, and of converts by the river side, and of Paul in the highway as he went blaspheming, but not a notice in all the New Tesment of a church that any of the Apostles or the Master attempted to build.

In many of our churches there is now no place for the poor to hear the Gospel, unless they stand in the aisle or at the door. Useless ornaments and tawdry work, to gratify the vanity and pride of men, under

pretence of respect for God, have made the cost of many so great, that they cannot afford a seat to a poor sinner. We are aware that men argue for the expenses, that they will get men who would not otherwise go to church. Admit the fact; but don't call it a Gospel ordinance. It is not to honor God, but a dedication to man's vanity.—Is. 66 : 1, 2.

Vessels of war are not decked with foolish and costly ornaments for show, even to honor the country, and we must have very low ideas of the Gospel if we attach any importance to the architectural skill, and beautiful proportions of the building. What we need is the Gospel and the power of God.

We say, God speed to every church in which the Gospel of Christ is preached, and every one building for that purpose. But we also say, that it argues want of faith in God's word, or misconception of the commission to preach when churches and ministers judge the most important field to be within these church doors. Are not the strongholds of an enemy that which it is most desirable to overcome, and should we not direct our forces against them? Are the strongholds of Satan in our churches? If they are not, then we should send some of our strength outside, and at least attempt to conquer for our Master that which it is admitted is a stronghold of Satan. Don't spend the wealth of the church, and talent. and zeal of the ministry on those who are already drawn to Christ, and give the masses who are in the broad road, to pursue their course without an endeavor to save them as brands from the burning.

God has owned this *out door* preaching. Jesus has commanded it and taught it by his example. "Men who love a snug church, a whole skin, and are afraid of a stone or a little mud," as good old John Berridge would say, "stay in their churches. But if you are invited to go out, and feel yourself inclined to do so, take a lover's leap, neck or nothing, and commit yourself to Jesus. Ask no man's leave to preach Christ, that is unevangelical and shameful. Seek not much advice about it; that is dangerous. Such advice I find generally comes the wrong way—heels uppermost. Did not the world scourge your Master, spit in his face, crown him with thorns, and crucify him? Did not chief priests and pharisees insult him, mock him, tempt him and defame him? Did not his kinsfolk come and lay hold of him to stop his ministry, thinking him beside himself?"—Mark iii : 21.

Some people think it does harm now to preach in these out-door, open air places, because infidelity in its various forms will make opposition. Can the devil stir up any opposition in our day, greater than that which he made to the Master or Paul, (Acts 14, 19,) or the reformers, and which he has done to all who have gone outside of the camp, to obey the command and follow the example of Jesus?

Are disciples to be above the Master? Is his example unsafe? Has his promise to be with them been withdrawn? Will his Spirit be withheld from them?

"Compassed with such a cloud of witnesses; looking unto Jesus, the author and finisher of our faith; considering him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." "Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. xii : 1, 3; xiii : 13.

Is there not much land to be possessed? Is not the command to go up and possess it?—Num. xiii : 30–33. The Gospel is aggressive. The command is *go*. *It* furnishes no equipments for ease and honor.

"Deny thyself and take thy cross,
Is the Redeemer's great command."

Those who hold to the attractive church would have been sorely offended at the company which the Master kept, and felt a dreadful degradation at his receiving sinners and eating with them.

The attraction of the Gospel is not in the adornment of churches, any more than in the quality of the wood of the cross, but in that bleeding sacrifice that was nailed thereto. As long as the world shall last —among every nation of people—in the streets of every city, and the highways of every country, the simple story of the death of Jesus Christ, the just for the unjust—the beloved Son of God in the place of rebellious, sinful men, will have an attraction for sinners. It is not degrading, perverting, or subverting the Gospel, to bring it before every sinner, and to say to him, "Behold the Lamb of God which taketh away the sins of the world." Look to that cross, there is life and salvation. It does not injure the sun or degrade it, or make it too common to let it shine into every house, and give light to every soul. Just so with the Gospel. It is intended for every man. He best does his Master's will who strives to press that salvation upon every soul of man.

"We cannot expect too little from man, nor too much from God."—*Philip Henry.*

RIGHTS OF PARENTS AND CHILDREN.

No man has a right to keep a mad dog, or raise tigers, wolves, or any unruly beast, and turn them out to endanger life. No Father and Mother have a right to raise children to be a curse to the community in which they live.

A child has a right to be protected. No man has a right to poison it, let his dog bite it, or cripple it. Any man that would tempt it to eat candies or cakes which were poisoned, ought to be hung. A man who would give it food or drink which would bring on paralysis or epileptic fits, or injure its brain, so as to become a maniac, ought to be punished.

No parent has a right to put into the hands of a child a loadened gun or pistol, and send it out into the community to play with the children.

Parents should teach their children the right way, if they want them to go right. If you drink and swear and get angry before your child, it will learn your ways, and follow you. In every community it is, like father, like children.

Some men give great attention to train their horses and dogs, but let their children grow up like wild beasts, herding together with all the wild, wicked, worthless, vicious and unruly children and youth. Can they expect that they will be any better than their companions, who are their daily and nightly teachers by word and example, and influence?

God often visits the sins of fathers upon their children, and punishes the fathers through the children, bringing their gray hairs down to the grave in sorrow; so children for their sins against their parents. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—Prov. 30th. ch., v. 17. "*Stop, stop,*" said an aged father to his son, who, in a drunken spree, had seized him by the hair of the head and dragged him to the door of the house, "*I did not drag my father any further than this.*" Judges, 1. 7.—"*As I have done, so hath God requited me,*" said one who had tormented others by cutting off their thumbs and great toes, and had the same meeted out to him.

"If it had not been for you, my parents," said a youth on the gallows, "I had not been here. You never taught me what was right. You never restrained me from evil example and influence. You never read or taught the Bible to me, or took me to the house of God on the Sabbath. Oh, 'tis to you, and the tavern, and the associates in the streets, with whom you permitted me to go, that I am indebted for this dishonorable death, and the loss of my soul. I will curse you for it, forever."

It was the duty of his parents to restrain, and teach the way in which he ought to go. He was a child in their hands for teaching, and training, and restraining. (1. Sam. 3 : 13.) Even good old Eli's sons were brought down to miserable graves, and his gray hairs with sorrow because, that, "when they made themselves vile *he did not restrain them.*"

The tavern keeper—the liquor seller who tempted, and allured the youth into his house, and sent him forth inflamed and maddened to do the work of sin and crime, which brought him to his end, will meet his reward. Oh, the ruined sons,—the lost souls that he helped on down to perdition! Had he any right as a member of the community to do that damage to his fellow men? No more than he had to give poison to his neighbor's child. Many a parent might have thanked him for poisoning his child, instead of bringing him to a drunkard's grave, and to die with dishonor the felon's death.

Parents, it is your business to instruct and protect your child. *Children*, it is your duty, should be your privilege, and will be your comfort, and honor and reward, to obey your parents in all that is right. *Citizens*, it is your duty to watch over the community in which you live, to try and put out a fire where you see it beginning to burn; it may be it is only at your neighbor's door, but the conflagration may reach yours. Remember, that, every grog-shop, lager beer saloon, and drinking house is the kindling shop, where the fire is building that is is to burn down the souls and bodies of your children and neighbors.

Must your sons be given up to furnish fuel for the fires of these rumsellers? Must your daughters and wives be cursed with drunken and maddened husbands, by these useless drones, who do nothing but gloat and fatten on the hard earned wages of your husbands, while you suffer at home in want, and live in peril of your lives on their return? *No! No! No!* Fifty mad dogs in your community would not do one-hundredth part the damage they do! You may kill mad dogs; why may you not break up grog shops? If you have a right to defend your child against a mad dog, why not against a rumseller?

A SERMON TO RAILROAD MEN,

Preached at Bolton Depot, Sabbath afternoon, Nov. 27, 1859, on occasion of the sudden death of Mr. Alfred Crawford, a Conductor, who was killed on Saturday afternoon, Nov. 19th.

1st SAM. xx : 3—"There is but a step between me and death."

Saul twice tried to kill David with a javelin. David felt as he spoke, "I shall one day perish by the hands of Saul." (27 ch. 1 v.) This intense feeling of danger is expressed to his friend Jonathan, "Truly as thy soul liveth, there is but a step between me and death."

He did not perish by the hands of Saul. But from the shaft of death there is no escape. "There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it." Ecc. 8 : 8. "It is appointed unto all men, once to die and after this the judgment." Heb. 9 : 27.

"Death rides on every passing breeze
And lurks in every flower.
Each season has its own disease
Its perils every hour"

He enters the counting room, demanding the final settlement, the judgement hall requiring the execution, strikes down the officer at his duties, the statesman in the midst of his cares, the merchant in the act of his speculation, the king upon his throne, slays the infant child in his mother's arms, regardless of her love and pity for her new born babe. Once, twice, yea thrice has he driven his arrows into the same sorrowing circles, and with insatiate appetite carried away his trophies.

Not only certain but sudden is his visit. "As a thief in the night." "Man knoweth not his time; as the fishes that are taken in an evil net; and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it cometh suddenly upon them." (Ecc. 9 : 12) "Ye know neither the day nor the hour wherein the son of man cometh" (Matt. 24 : 44.) "Therefore be ye also ready, for in such an hour *as ye think not,* the son of man cometh." (25 : 13).

"A point of time, a moment's space
Removes me to yon heavenly place
Or shuts me up in hell."

"Whatever we do, wherever we be
We're traveling to the grave."

"Infinite joy or endless woe,
Attends on every breath.

"Our life is ever on the wing
And death is ever nigh,
The moment when our lives begin
We all begin to die."

The word of God teaches the uncertainty of death, his providence with a most awful suddenness calls men away from earth, confounding infidels, alarming the careless, compelling the sinful scorner to realize that there is but a step between him and death, and perhaps between him and hell.

Sometimes God carries his saints suddenly to heaven. *James Nivison* a scotch covenanter had been delivered by God from various trials, persecutions, and death, in the most remarkable hair breadth escapes, and yet was killed by a kick from his horse at his own door. "God" said one, "who sustained this good man in all his tribulation, has taken him to heaven by a *stun and gentle surprise.*" The voyage over Jordan may be long or short, rough or smooth, but to the believer either will be perfectly safe.

The instability, insecurity and vanity of earthly things are in no way more forcibly impressed on the mind than by a sudden death. It silences all excuses, says to the active creatures who are set upon earthly enjoyments, Boast not thyself of to-morrow, for thou knowest not what a day, an hour, a moment may bring forth. It forbids delay and neglect, and calls for zeal and earnestness in whatever our hands find to do.

The gospel offers pardon, without money or price, to the sinner so polluted and defiled that his sins are as scarlet or red as blood, and assures him of deliverance from the curse of sin, and a title to and an inheritance in heaven. It says to him, "*Now* is the accepted time and *now* is the day of that Salvation." It warns him against hardening his heart or turning a deaf ear, and urges him to give all diligence to make his calling and election sure.

Some men are in greater danger of sudden death than others. Those in powder mills, at sea, in battle, engineers, firemen, conductors, brakesmen. Your employment requires activity and vigor, and necessarily falls upon young men. In discharging your duty you are exposed to all weather, various hardships, perils by night and day from the track, obstructions, slipping of rocks or banks, sinking of earth, decay of cross ties, flaws in iron, in spikes, rails, wheels, axles, engines, in machinery its wear

and tare, by switches, open or badly constructed—miscalculation of time, mistakes in instructions, with all the contingencies against which the ingenuity, skill and attention of the most devoted and experienced men in all apartments cannot provide.

Large masses cannot be moved without danger, and dangers increase with the speed in which moved. When collisions occur, or an engine or cars run off a track, it is a providence if damage does not occur to limbs or life.

Accidents which have made families and the community mourn have often seemed from slight causes. *John H. Done, Esq.*, killed on a western road, *only missed his step*, but it was his life. *Mr. Alfred Crawford* the young man, whose sudden and sad death has called us together, might have been saved alive if his head had fallen but a few inches either way than it did. It was not a step—but it was his life.

The many cases continually occurring on Rail Roads assure us of the *sudden* dangers to life in the hands employed, and require of those in control to have their road, engines and cars as safe as possible; to have men in their employ who will be faithful and honest, from the man who puts the ballast under a cross tie, or drives a spike, to the man who conducts the train.

A noble instance of the fidelity of a man is given in the act of John Maynard, the helmsman of the steamer Jersey on Lake Erie, who saved all the passengers and crew, perishing alone in the flames at his post.

The safety of a whole train with its freight of human life may depend as much on the fidelity of the man who drives a spike, as the skill of a conductor or engineer. *Hugh Miller*, says of the mason to whom he was apprenticed, he was a man "WHO PUT HIS CONSCIENCE INTO EVERY STONE HE LAID" Men should put their conscience into their work. To do this, rail road companies must have good men.

Boards of direction must realize that morals are more than money. God's law than man's exactions. If time tables and instructions are needed for safety—so regard is to be had for God's commands. If collisions are terrible when there is recklessness, what must be the destruction which awaits every director who by his influence encourages a running in the face of God's most positive directions? God has commanded all men to remember the Sabbath—has forbidden work,—sanctified the Sabbath for his worship and service. (Gen. 2: 2, 3. Is. 58: 13, 14.) The Saviour, the Lord of the Sabbath said. "The Sabbath was made for man." Mark 2. 22. 28. It is placed in the law, with the commands "thou shalt not steal nor kill." Would you have men steal from you? Does not the breaking of one command lead to the breaking of another. If you will teach men to rob God of his Sabbath, can you expect them to be faithful to you?

The laboring man must have rest. God has given it to him by law. German infidelity cries in our cities for abolishing the Sabbath, as infidelity did in France. The laboring man, his wife and children, should lift up their voice for the Sabbath. Shall they be doomed to toil every day? Shall they have no day for rest—no day to instruct their children in the knowledge of God and heaven—no day to go together and worship God in his house?

Strike out the Sabbath and you remove the foundation of all morals. Take away the day of God's worship and you very soon banish from the minds of men the obligation to serve and worship him. When there is no fear of God before men's eyes, every evil will grow, and no good can come to man.

It is strange that men who would not open their office or stores or do work, or suffer work to be done for themselves, will, when directors in a corporate company, sanction the breaking of the Sabbath, and robbing of God. Do they suppose that God will not balance the account against a Rail Road Company, and punish them collectively and individually? It is a common remark when cars run on the Sabbath. "Look out for accidents this week."

"If you are not afraid of God, I am afraid of you," said a stranger as he passed a counting-room on the Sabbath and saw it open. The next day he refused to sell his produce to the Sabbath breaker on any credit whatever. In three months the Sabbath breaker was bankrupt.

"When I see one of my apprentices or clerks riding out on the Sabbath," said a distinguished merchant of extensive observation and experience, "on Monday I dismiss him. Such a one cannot be trusted."*

A company or individual that works on the Sabbath can only have two reasons for doing it, wickedness or incompetency.

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* A young man in the United States Bank under N. Biddle, who was dependent on his exertions for his living, was thrown out of employment by Biddle because he would not write for him on the Sabbath. A few days after he was requested to recommend a cashier for another bank. He recommended the young man, and as proof of his integrity, added, "*You can trust him, for he would not work for me on Sunday.*"

The men in your employ do not desire to run the cars or work on the Sabbath. They would gladly be at home with their families. Men begin reluctantly but by use become familiar, until they and their families down to their youngest children, look upon it as any other day. Instead of being a safe guard, a hem to the week, it is a day of temptation, and demoralization. It was with a full knowledge of all man's necessities that God wrote. "*Remember the Sabbath day to keep it holy.*" He who directed in the wilderness, that the gatherer of sticks on the Sabbath, should be stoned to death, (Num. 15, 32: 36,) will not hold guiltless the men who require any kind of work to be done on that day.

To men who are so often away from home and in each others company, many temptations arise. Swearers, obscene talkers, and drinkers are among you. Avoid their influence as you would a rock upon the track, or an open switch. Flee from a drinking house as you would from a door to hell.

Some one has said, "most sinners serve the devil for pay, but swearers are volunteers, who serve him gratis, whom he rewards by dragging them down to hell." The drinker is one, who, by his habits, fits himself for every vice. No evil is too great not to come from drinking intoxicating liquors, and no man can do greater damage to the soul and body of a man, and be a greater curse to his family, and the community, than the rumseller, who scatters every way his firebrands, arrows, and death.

Against all these evils set your faces as a flint. Act like men. When accidents happen you have acts of kindness to perform for one another; then the most hardened of you feel that you ought to flee these evils, and, when you know, that in a moment, in the twinkling of an eye, without time to cry "God have mercy on my soul," you may be called into eternity, it becomes you to be on your watch.

"*When we go out with our trains, there is no certainty of our returning,*" said an engineer, when spoken to about his soul. That you escaped one hundred or one thousand times, is no assurance for the next time: a broken wheel, a sudden crash, a misstep, in an hour when not aware, yea, in a moment, under circumstances the most horrible, may carry you into that world from which there is no return. It may be among strangers—no mother, or sister, or wife to minister with gentle hand and tender heart, soothing the sorrows of that last sad moment. Hurriedly, roughly may be gathered up your shattered limbs, your mangled body, and laid on the cold earth. As a fond husband, a tender father, an obedient son, the stay of his household, the provider for a widowed mother, or infirm father and sisters, he left that cheerful home in early morn, before the morning star had taken his place in the sky, carrying with him the food for the day, little thinking that his wife and those sleeping babes, or that family circle will never see his face, or again hear his voice. They wait for the shrill whistle that tells the approach of his train; with gladdened hearts they hope that he will soon return; but, alas, he comes not! his remains, gathered in the garments of his daily toil, have been brought home, or buried by the roadside, until the morning of the resurrection! How true—there was "but a step between him and death."

On Friday evening, the 18th of November, I came down in company with Mr. Crawford. For a short time he sat beside me. He seemed unusually thoughtful. The day before there had been a slight accident to his train. The next afternoon, at three o'clock, I went out in the cars with him. As he came through, collecting his tickets, he was delayed directly in front of me in tearing off a ticket, the paper of which, being a little tough, did not tear straight. I noticed him attentively. He then passed through the other cars. In a few minutes—a jar of the car, then a fright of passengers. The cars stopped. I ran down to the two cars which had broken loose; a man was getting out of the window; beside him, on the ground, lay our conductor, just breathing his last breath. Oh, thought I, can it be really true, that the healthful, pleasant youth, who, ten minutes before stood facing me, is in eternity? entered upon that state of being, which will know no change forever? Truly, truly thought I, there is but a step between me and death. Why was he the only one? O, solemn lesson to us all, that, in such an hour as ye think not, the son of man cometh.

Set your houses in order. Get ready, while you are in health, to die. Seek the Lord with all your hearts. Try to do good to one another—be kind in your intercourse.

Little deeds of kindness,
Little words of love
Make our earth an Eden
Like the Heaven above.

The interest which you felt in him, and the feeling shown at his death, gave the strongest evidence, that, refinement of dress, and polish of manner are not necessary to a feeling heart. Be kind to yourselves, and avoid every evil that will tend to destroy your souls.

This young man was an affectionate son and brother, peculiarly dear to those who knew him. He was a Sabbath school scholar in the 5th Presbyterian church, under Rev. Dr. Hamner. Of late, his family attended the Westminster church, under Dr. Dixon. He was an attentive hearer. The Sabbath evening before his death, Dr. D. preached on Prov. 3: 6.—"*In all thy ways acknowledge him, and he shall direct thy paths.*" He spoke of it to his family, repeating it. Spoke to them of the views and feelings which they entertained in approaching God in prayer—evidencing his interest in the service of God.

It is our duty to leave him with God. Though the sudden furious storm-cloud at his death we may bless God, that He thought on him, looked after him, prized the instructions of his word, and sought after him when in health. We cannot now see the end of God in this death, but, we will hereafter, and see and feel that it was in mercy. It is a call to us to be ready. Let no one say, go thy way *for this time.* It might have been the last time with some of us; the last time—the last sermon—the last warning will soon come.

To-day, Jesus says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and sup with him, and he with me." Rev. iii: 20. He waits at the door of your hearts.

Admit him ere his anger burn
His feet departed—ne'er return—
Admit him, or the hour's at hand
You'll at his bar rejected stand.

I have seen young and old die, and have thought of the shortness and uncertainty of life. But, never, never before, did I so realize its uncertainty, and the utter helplessness of man. What could we do? A moment before in health—in a moment, dead!

Oh, put not off preparation for death, until such an hour. We know not when, or where, or how it will come. If it comes suddenly, which it may, you cannot even cry for mercy.

While life prolongs its precious light
Mercy is found and peace is given,
But soon, ah, soon approaching night
Shall blot out every hope of heaven.

While God invites, how blest the day—
How sweet the Gospel's charming sound!
"Come sinners, haste, oh, haste away,
While yet a pardoning God is found."

Soon borne on Time's most rapid wing,
Shall Death command you to the grave,
Before his bar your spirits bring,
And none be found to hear or save.

"In that lone land of deep despair
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
Nor Saviour call you to the skies."

To-day, Jesus says, "*Him that cometh to me, I will in nowise cast out.*" To-morrow, "*The door is shut.*"

COME TO JESUS.

As in the wilderness they looked upon the brazen serpent and were healed, so look unto Jesus, and you will find life in him.

A poor leper came to him, saying, "Lord, if thou wilt, thou canst make me clean." He put forth his hand, and healed him of that horrible disease. (Mat. 8: 2, 3.)

A centurion, who had a *servant sick of palsy*, came for his servant. He said, "I will come and heal him." The man said, "no, speak, and he shall be healed." "Go home," said Jesus, "your servant is healed." (3 to 14.)

Peter's wife's mother was sick of a fever. He touched and healed her. (14, 15.) In the evening he healed some possessed of devils. On his journey he healed a man sick of palsy.

A ruler came *for his daughter*, saying, "she was at the point of death; but if he would lay his hand on her, she would live" He went, and on the way, a *poor woman* with an issue of blood, *touched the hem of his garment* in the crowd, and was healed.—He went on, and raised the *ruler's* daughter.—MARK 5: 22, &c.

Two blind men called to him, and he opened their eyes. *A dumb man* with a devil was brought, and he cast out the devil and made the man speak.

A Woman came to him whose *daughter was grievously vexed with a devil.* Matt. 15, 21—28. At first he seemed to turn her away. She felt her case was desperate. She had great faith in him, and prayed, "*Lord help me.*" He healed her daughter.

He gave especial attention to those in trouble, and never cast any away, because his case was so bad. Only believe, and be healed.

DO SOMETHING.

Whether it be great or small. A small service is real. A drop of dew serves God in its place as much as a river does in its. What serves his purpose, serves him best.

"God does not need
Either man's work or his own gifts; who best
Bears his mild yoke they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest.
They also serve, who only stand and wait."

Milton would have us feel that God does not need us, yet in our place we are to serve in working and waiting. Another poet has this language—

"I will go forth among men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me and *great aims;*
And whether crown'd or crownless when I fall,
It matters not, *so that God's work is done.*
I've learned to prize the quiet lightning deed,
Not the applauding thunder at its heels,
Which men call fame."

Richard Baxter said to a friend who spoke to him of his usefulness, "*I was but a pen in God's hands—what praise is due to a pen?*"

"I see," said Newton, "in this world two heaps of human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I carry a point. If, as I go home, a child has dropped a half penny, and if by giving another, I can wipe away its tears, I feel I have done something. I should be glad to do a greater thing, but I will not neglect this. When I hear a knock at my door, I hear a message from God."

William Ladd came to Dr. Payson in despondency, complaining of want of success. "Do something every day," said Dr. Payson.

The idea of the old painter was—

Nulla dies sine linea.
Not a day without a line.

It was a rule of the Pythagorians every evening, thrice to revolve the actions and affairs of the day, examine their conduct, what they had done, and what they had not.

"What know I more, that's worth the knowing?
What have I done, that's worth the doing?
What have I sought, that I should shun?
What duty have I left undone?
Or into what new follies run?

"Every day in thy life is a leaf in thy history." Write on that leaf by your acts the deeds which you will wish to be recorded for eternity. Let nothing be there that you would like hereafter to blot out.

"Expect great things from God.
Attempt great things for God,"

were the ideas in the mind of *Carey*, when he sought to carry the Gospel to the Eastern world. Whatever we attempt, we must be in earnest about it, not dawdling, but as Solomon teaches, "whatsoever thy hand findeth to do, *do it with thy might.*" Go at it in earnest. Be up with the lark. "The morning hour has gold in its mouth." Begin not only early in the morning, but early in your life. Dr. Watts wrote for children these lines:

"In books or work, or healthful play,
Let my first days be past,
That I may give for every day
Some good account at last."

When you go through a country or neighborhood leave a track, which will be remembered for good and for God. Give diligence. "Seest thou a man diligent in his business, he shall stand before kings, he shalt not stand before mean men." "Renown is not the child of indolent repose." Whatever you do, work, push—keep pushing, don't be discouraged because of the amount ahead. A brick at a time rears the building.

"It is no loss for God to lay by the very best instruments. He will have it known that though he uses instruments, he needs them not. 'Tis a piece of royalty and magnificence, that when he hath prepared and polished such a utensil, so as to appear capable of great service, he can lay it aside without loss."—*Howe.*

"We cannot say of any one event, that it is the mere scaffolding and this other the building, for the very scaffolding is a part of the building. The means is an end in God's hands, and the end a means to something further."—*McCosh.*

No man can tell the result of his labor; but if with an eye single to the glory of God, he seeks daily to do his will, he will hereafter find, like the brick upon brick, the church of Christ whose foundation was laid deep amid persecution, and cemented in blood, will rise to the view of all lands, and its true glory and grace will fully appear when the top stone is placed upon it, "with shoutings of grace, grace unto it."

It is not how much others have done, but what can I do? None of us are so insignificant that we cannot do something. *John Eliott*, the Apostle to the Indians, in his 80th year, on the day of his death, was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors now?" said a friend. "Because," said he, "I have prayed God to

make me useful *in my sphere;* and now that I can no longer preach the Gospel, he leaves me strength enough to teach this poor child his alphabet."

"There's nothing in the universe which I fear, but that I shall not know, or shall not do my duty."—*See Memoir of Mary Lyon.*

"Zeal does not stand pouring over difficulties," but says, "Here are souls perishing, and *something shall be done.*"

MUCH PEOPLE IN THIS CITY.

By training in wisdom's ways the most tattered and neglected boy, in the obscurest lane, you may present the community with that which is of greater price than the gorgeous inhabitant of a palace, or the king on his throne.

We do not think of the mine of moral wealth that retires, and deepens, and accumulates in the crowded families in these habitations; native ore that the worth of a monarch may be stamped by instruction upon each separate portion of it—a field for patriotism, which in value throws into insignificance all enterprises of vulgar speculation.

If a poor child, fixed to drudgery, may by the power of the Gospel be made a king and priest unto God, an heir of heaven, how it should move the heart of a Christian when he thinks of the mass of that raw material in these unseemly abodes all around him, which may be fitted for a glory which shall attract this world's history, and on which all the worth and endurance of heaven may be imprinted. o o o

The demand for the Gospel is not spontaneous. It must be carried to men, and if possible, awaken their lethargy. The dead mass must have some cause of fermentation brought to it from without, or it will remain in all the sluggishness of its original nature.

A busy, active itinerancy from the first was designed to create a taste for christianity and civilization. Families within half a mile of the house of God, may lapse without observation or sympathy on our part into a state of practical heathenism Within half an hour's walk we may find hundreds who morally and spiritually live as separate from the Gospel and its ordinances as barbarians on another continent.

The messengers of christianity must go to these lanes teeming with human life, if we are to look for an increase of spiritual taste or Scriptural knowledge. Remaining in darkness on the very confines of light, fearfully agravates their guilt.

There is no barrier against the progress and triumph of the Gospel in cities. We are not to abandon the protection of society to prisons and police, and rely on them to improve the morals.

Shall we be told, that if there is but one man under heaven whom the Gospel has not yet reached, it is our duty, under the last command of Christ to carry it to him? And shall be told of the thousands at our doors perishing for lack of knowledge, and abandon them without one effort?

Are we to give up the reformation of our own land as desperate, our cities as hopeless, when we read of the mighty achievements and heavenly outpourings by which the wilds of heathenism have been fertilized? Or with such an instrument as the Gospel of Jesus Christ, which, in the hands the Spirit of God has wrought its miracles on the men of all ages; shall we forbear as a hopeless enterprise the evangelizing of our own homes, the eternal salvation of our own families.

"Be of good cheer," says the Spirit to the Apostle, "I have much people for thee in this city," and that a city the most profligate and abandoned that ever flourished on the face of our world.

The Lord's hand is not shortened that it cannot save. Neither is his ear heavy that it cannot hear. It is open to our cries. We know that all human exertions, and eloquence, and wisdom are in vain without the divine Spirit; but by prayer and painstaking, we may look for that divine Spirit's accompanying influence by which we may do any thing.—*Abridged from Dr. Chalmers.*

HOME AND STREET EDUCATION.

A spark of fire is a very little thing, and a child could put it out with ease, but when it has kindled a fire in combustible materials, a neighborhood cannot arrest it.

The Ichneumon which destroys ten crocodile eggs before breakfast, has done more in less time than a whole neighborhood when they have killed one crocodile. So a parent that has carefully trained a child in the fear of God, has done more for the good order and morals of the community than the whole police force of a city, with the State Attorney, Grand and Petit Jury, Judge and Sheriff, who have arrested, tried, convicted and executed the criminal.

The criminal in jail, the rowdy in the

streets, have not grown up to that position in a short time. They are generally trained, not at home, but in the streets. Parents to get rid of the trouble of their children, let them out into the street and pay little or no attention to the company into which they go, and before they are inclined to look after them, they are trained to smoke, drink, lie, swear, steal, and are adepts in every kind of vice.

"*It was my street education,*" said a criminal in jail to a city missionary, "that ruined me. I used to slip out of the house and go off with the boys in the streets, where I learned to lounge, swear, smoke, gamble, pilfer. *O, sir, it is in the street the devil lurks to work the ruin of the young.*"

If they that sow the wind shall reap the whirlwind, surely those who give up their children to the devil in the streets, must expect to reap the full measure of sin and sorrow, and see their children vicious and often criminals beyond the reach of parental influence, and subject only to punishment of the laws.

But if parents will begin at home, early to watch over, instruct, restrain, and train up their children according to God's word, they may hope for the fulfillment of his word that when they grow old they will not depart from these instructions. Every day is fulfilling these truths in the lives of the children of God's people who have trained them for God and heaven.

A parent ought to know every hour where a child is, and in what company, and no parent ought to expect good from a child that is permitted to be in the streets by day, and especially by night.

COME OUT OF HER, MY PEOPLE.

If God had not a people in the church of Rome he would not say, "*my people.*" Lot was God's servant when in Sodom. But the angel said, "*Up, get you out of this place, for the Lord will destroy it.*" Lot's family mocked at him, and so delayed him, that he had perished had not God stopped the destruction until the angels hurried him away. You see a house on fire, and know that you have friends in it, whether is it better to warn them of danger, if you do get their ill-will, or to let them burn up in the flames?

The judgment of God on Papal Rome is more clearly and terribly threatened than it was against Sodom. Her destruction is announced by a mighty angel.—Rev. xviii: 3. John heard another voice from heaven saying, "*Come out of her my people*" &c.—4th v. The reason for and terribleness of that destruction, with the lamentation through the whole Papal dominions, see 5th to 19th v. Its suddenness, 10th v. "Alas! alas! that great city Babylon, that mighty city! for *in one hour* is thy judgment come."

We have never had an unkind feeling for any man in the Church of Rome. All that we have written against the system is from a most positive conviction, that it is the Man of Sin of which Paul speaks.—2 Thes. ii: 2–12. 1 Tim. iii: 1–3. The Little horn of Daniel.—7th chap. The Babylon of John in Revelation, and from a conviction that it is the great master place of Satan, in which he has so carefully mixed poison, that her numerous adherents receive her doctrines and engage in her observances under the direction of her priesthood, yielding to the requirements of Rome, as if they were the commands of God, when they are only from him, who has usurped the authority and claims that he is God upon earth.

In the days of Papal power, the Popes, while professing to be Vicars of Christ, have compelled kings to put their necks under their feet; by bulls of excommunication they have shown that they would shut out of heaven every soul of man who did not give obedience to their wicked claims; God's word they have taken away from the common people and shut it up in prison; they have put in dungeons and tortured to death hundreds of thousands of those who believed in that word; nothing that the spirit of Satan could act out on earth has been too much for them: and now, at this very day, the Pope and Cardinals would gladly put to death every citizen of Italy who wants to exercise the liberty of reading God's word, or was in favor of liberty of conscience.

The bull which he lately issued shows us that he would curse every soul of man on all the earth, that would not give him all that he wants. It only shows the people of the Church of Rome that instead of the Pope being the servant of God, he is the most eminent representative of Satan in the earth. There does not live a man whose language and actions seem as much like a fiend from hell.

The day has, however, passed for sending his armies out to curse and slay men. The kings of the earth who had given their power, have not only forsaken her, but are "stripping her naked," and will soon "burn her with fire," that is, utterly destroy

her. Every day the turning of the wheel of providence is bringing on her day of dreadful doom. While the Pope rages and curses, he is becoming the contempt of the world. He could not venture to trust himself to his own people *for one hour*. For 12 years he has been kept on his throne by French soldiers. As the wheel turns and scripture prophecy draws to its time, the very right arm of his strength says, he must abandon his pretensions—that have been and are the cause of perverting and corrupting religion.

Where now can the Pope look for help? Not to heaven, for the Apostle John tells us as this hour comes on, he saw in vision: "And a mighty angel took up a stone like a great mill-stone and cast it into the sea, saying, "*Thus with violence shall that great city Babylon be thrown down, and shall be found no more.*" Rev. 18: 21—24.

The wrath against Rome comes from heaven—Verse 20: "*Rejoice over her, thou heaven, and ye apostles and prophets, for God hath avenged you on her.*" The kings of the earth that had given their power to her and upheld her, can no more help her in the day of God Almighty than the mockers at Lot in Sodom could save it from the fire and brimstone which God rained down from heaven upon it. But God will make these kings help to strip and burn Rome.

As the days of the terrible and sublime destruction which John describes come on, he utters the voice of warning and entreaty: "*Come out of her, my people.*" God will not destroy his people; he would not destroy Lot in Sodom.

We are not your enemies when we urge you to come out of Rome. We have no poisoned chalice to put to your lips; no secret dungeons into which to thrust you; no commands of man to bind upon you. We present to you the Bible, the pure word of God; we point you to Jesus Christ, who is the only Saviour of sinners; we guarantee to you liberty to worship God according to the dictates of your own conscience, a privilege which you never had, and never could have where Rome has power, for she claims control over the conscience of every subject. We point you to the free Gospel, the open Bible, and to the lands in which that Bible is read and that Gospel preached—and we ask you if they are not to-day the glory of all lands. The blessings which you enjoy in this country to-day are the result of Protestantism and an open Bible. If you had your choice between living among Protestants, where the Bible is read and the Gospel preached, and Rome, the city on seven hills, where the head and heart of the Papacy dwells, there is not one of you would choose Rome.

A WELL ORDERED FAMILY.

Order lies at the foundation of all bodily and family government. The head, hands, feet, heart, lungs, stomach, &c., are all compact and close, but no friction of the parts, because all work in order, in their place, and at their time. But if the little toe is out of place, or a tooth aches, it affects the whole body; and however much the rest of the body presses on in its work and duties, it is like the break on a car wheel, or the lock on a wagon, it cannot go easily and without friction. So in a family with many interests and duties, with variety of feeling and temper and constitution, some one will be in the way of another, unless each one willingly, cheerfully and constantly contributes the proportion which belongs to it, in its place, and at its time. The same may be seen in a team of horses where they all work together; they will pull two or three times as much quietly. But where one is false, or holds back, or is unwilling, or vicious, deranges the whole, and is a source of trouble and vexation to all who have to do with them.

In a family it is the regular daily discharge of duties in little matters, which at the time are unnoticed, that makes its comforts. Machinery that works well makes little noise. The friction and noise is from its not working right. Unity, good temper, kind feeling, promptness, industry, and a desire to supply the place and do the duty of each member will soon constitute an orderly family.

A godly, well-governed family is an excellent help to the saving of the souls in it; is the most like to heaven of any thing on earth; tends to continue in a holy posterity the fear of God, and is a nursery for heaven.

An ungodly, ungoverned family, is a powerful means to the damnation of all its members; like a wilderness, over-grown with briars and thorns, it is the habitation of satan and a nursery for hell.

Do It.—A lady preparing a chamber for a visitor, thought she would put a Bible in it; then she thought as she was down stairs she would wait until to-morrow, but the thought came, *do it*. She did. The book attracted his attention and was blessed to his salvation.

TO JEWS.

In this country you are as free to worship God according to the Law of Moses as your fathers were when David sat upon the throne of Israel, or when they worshiped in Solomon's Temple. You owe this to the religion of Jesus Christ. Jesus taught, that an evil or corrupt tree cannot bring forth good fruit. No Jew can say that anything which Jesus taught will do any harm.

The persecutions which the Jews have had were not as great as Christians suffered under Pagan or Papal Rome. The religion of Jesus Christ forbids persecution.

I want you as an honest man, to lay aside prejudice, and examine the doctrine, the character, and person of Jesus Christ.

Jesus of Nazareth has been believed in, honored, and worshiped for 1860 years. Every year his religion is progressing and extending over the world. It is "the stone cut out without hands, and became a great mountain and filled the whole earth."—Daniel ii: 34, 35.

The religion of Moses was only designed for Jews until Christ should come. The religion of Jesus Christ was designed for all nations. Before he ascended up into heaven he commanded his disciples to go and preach it in all the world, *to every creature.*

First to Jews. They were his own people. "He came unto his own people, but they received him not." "They saw no form or comliness in him." "He was despised and rejected by them." Read the whole 53d chapter of Isaiah. Does not every sentence of it apply to your Messias that you believed was to come?

Do not all the prophecies concerning your Messiah find a correct fulfillment in Jesus of Nazareth?

It is now 1860 years since Jesus came, and taught that *he was the Messias;* that in him the law and prophets were fulfilled. It was the time your prophets had taught he would come. Your people were then looking for him. *He did come.*

God sent the Jews into captivity only seventy years, for their wickedness and idolatry. But when they rejected and crucified Jesus Christ, saying, "His blood be upon us and on our children," he broke them down as a nation, and has scattered them for 1860 years.

Bloody sacrifices were necessary for pardon. Jesus Christ died as a sacrifice for sin. The Jew rejects the sacrifice of Jesus, and has no other.

1860 years have now passed, and no other person has arisen who has given any evidence of being your Messias. You ought to be concerned to know. If he has not come, there's no evidence in your Bible that he will come.

Your Scriptures, by all fair men, fixed the time for his coming at the time when history teaches us that Jesus of Nazareth came. Every true believer in Jesus Christ possesses in his own soul an assurance that he was the true Messias, and in him they have a hope in the hour of death, which no Jew can have.

Tell me on what you trust in the hour of death, that can give you any comfortable assurance of eternal life beyond the grave? Do you not feel an uncertainty? Is there not a darkness about death? Job said, "I know that my Redeemer liveth!" His Redeemer was the Messias to come. The Christian says, I know that my Redeemer liveth, and he is Jesus Christ—who is the resurrection and the life. Any one that believeth in him shall have eternal life. We ask you to believe in Jesus. We read Moses and the law and the prophets, and we believe that Jesus is he of whom they did write. We ask you calmly, kindly, to read without prejudice, the Gospel of Matthew, Mark, Luke and John, and when you have done so, sit down and consider what you have read. There is no thing with which you can find fault. You must say, "never man spake as he did." Kindness and love for men in every thing that he did.

His last act was the greatest of all. He gave his own life a sacrifice for sinners, that all those who believe in him may have eternal life with him in heaven.

It is the testimony of all who have believed in him, whether they have been Jews or Gentiles, that on believing in him, they have experienced in their own souls, a change in which they felt a love for him, which constrains them to serve him here on the earth, and that they have begotten in them a hope, which is stronger than life or death, that when they have done with earth, they will go and be with him in heaven for ever.

Will you not, then, my friend, come and try him? Come to him in humble prayer, saying, "Jesus, thou Son of David, have mercy on me. If thou be the true Messias, open the eyes of my understanding that I may see thee as thou art, and help me to put my trust in thee."

If you will read the Gospels, you will see how kindly he received, and promptly he helped those that came to him. Will

you not come? Will you not say, "*I believe, Lord, help thou mine unbelief?*"

It can do you no harm. You may find Jesus, the Messias, to be your Saviour. A man who had waited and looked for a place to quench his thirst for a long, long time, and found no spring of water, ought to listen to a man, or ten men, or ten thousand men, who all tell him that there is a spring of fresh water at which they have drank, and every one had their thirst quenched; that there was plenty for as many as would come and drink, and offered freely to them without any price.

Your own prophet Isaiah (55th chapter) is the preacher who comes and invites you: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye; yea, come buy wine and milk," that is the salvation of Jesus, "without money and without price." He says further, why do you spend your money and strength for that which does not satisfy?

Every true Christian will tell you, that he has gone to Jesus and had his thirst quenched, and his soul has been satisfied and comforted in believing in him; and that "him that cometh to him," whether Jew or Gentile, "he will in no wise cast out."

Come, then, my Jewish friend, and make a trial. Just try him. It can't do you any harm. Turn and see if the living water from the temple of God will not quench your thirst, wash away your sins, and make you to rejoice in the hope of meeting Abraham, Isaac, Jacob, Moses, and all the prophets, in the kingdom of God.

AS YE GO—PREACH.

In the cars, on the boat, in the stage, in large companies or small. Every man has a soul. The Gospel of salvation is to *every creature.*

The commission binds every christian to make it known; opportunity creates obligation; don't let it pass, it may never come again. "By inattention," said the faithful Henry Martyn, "I lost the best opportunity I had for a long time for usefulness in India."

A word fitly spoken or in season, is like apples of gold in pictures of silver.—Prov. xxv: 11. A single word may arrest attention.

Lifting up his hands in exclamation over a dying man who had been in his company a few minutes before, said Dr. Chalmers, "never before in my life did I see the force of that text, 'Preach the word—be instant in season and out of season.' Had I spoken to him of his soul and eternity, it would have been considered out of season—but it would have been in season.'"

We never have seen the idea, *as ye go—preach*, carried out so fully as in the life of the late Dr. John Breckenridge, uncle of the present Vice President. In the pulpit he preached—

> As if he ne'er would preach again,
> And as a dying man to dying men.

not only earnestness, tenderness and fidelity there, but in whatever company, at the fireside, public table, in the stage coach, walking the street. The meanest slave received his attention as readily as a man of place.

So to preach, we must have in our eye and our heart the Master's business. We must realize that the man we meet to-day, we may to-morrow meet at the bar of God. He may appear hopeless, but God may send a word which will reach his heart. Use your opportunity.

Don't let a soul perish because you can't take a boat out to him. Give him a plank, throw him a rope any way, but be earnest about it lest he drown before you make up your mind what is best and most prudent.

"The church seldom needs a bridle, but often a spur. Many are fruitful in objections, but barren in actions; *rich in wet blankets, but poor in Christian love.*" The motive power is the same as Paul's. "*The love of Christ constraineth us.*"

STAND UP FOR JESUS.

In your family, counting-room, the market, place of business, among friends or enemies, neighbors or strangers.

Make public acknowledgment of Jesus. Let all men know that you are on his side.

At the family altar, social prayer-meeting, Sabbath-School, sanctuary, stand with heart and soul, with delight and joy. Have Peter's zeal; Paul's consecration, energy and perseverance; Andrew's affection and John's love. Stand up in his Spirit; commune with him; early every day go to him.

Joseph Alleine was up at his devotions at 4 o'clock in the morning. When he heard the hammers of men at work, he felt that he ought to be up and engaged in his Master's service. "*Their noise shames me; doth not my Master deserve more than theirs?*"

John Welch carried his shawl to bed, rose in the night to plead and wrestle with God for Scotland.

John Knox, the man whose heart was so tender that he could not withstand the words of his little children; imbued with the Spirit of Christ, quailed not before the throne of Scotland. He was so pre-eminently a man of prayer and power in prayer, that Mary, Queen of Scotland, said, "*She feared his prayers more than an army of* 10,000 *men.*"

Luther, who was so bold for Jesus, that he said, "I will go to Worms, though there was a devil in every tile on the houses," derived his strength from the mercy seat.

Stand up for Jesus. Be strong and very courageous.—Dut. xxxi: 6. Play the man. 2 Samuel x: 12. Psalms xxvii: 14.

Polycarp said, "Eighty-six years have I served Christ; neither hath he ever offended me in any thing; how then can I revile my King?"

Latimer, at the stake, said, "Courage, brother Ridley, we shall light such a candle this day, as by God's grace shall never be put out."

Whitfield, after preaching thirty years, said, "Lord, help me to begin, to begin."

John Brown, of Haddington, said, "Now, after forty years preaching of Christ and his great and sweet salvation, I think that I would rather beg my bread all the laboring days of the week, for an opportunity of preaching the Gospel on the Sabbath to an assembly of sinful men, than without such a privilege enjoy the richest possessions of earth."

SAY OUR FATHER FOR EVE.

Euston Hastings, father of little Eve, who was very ill with scarlet fever, was an Infidel. Sitting alone with her late in the night, the child turned from side to side uneasily, and looked somewhat wildly around her.

"What is the matter my darling," said he.

"Where is Mamma? Eve wants mamma to say 'Our Father.'"

He had often seen the little child kneeling beside her mother, and say "Our Father."

"Mamma is asleep," he said, "when she awakes I will call her."

"No, no, papa, Eve will sleep then."

"I will call her at once, then."

"No, don't wake poor Mamma. Papa, say 'Our Father' for Eve.

"Will Eve say it to Papa?"

"No, Eve too sick, Papa; Eve can't talk so much. Papa, kneel down, and say 'Our Father' like mamma did last night, won't you papa?"

He could not resist that voice, and kneeling down, and laying his hand on the clasped hands of his little child, he commenced the prayer. He understood it and trembled at it, but his infidelity was annihilated.

Soothed by this, she fell asleep, but only for a few minutes. Suddenly, in a louder voice she said—

"Papa, papa, see there, up there, papa."

Her eyes were fixed on the ceiling, while a smile of joy played on her lips, and her arms were stretched up as to some heavenly visitant.

"Eve coming," she cried again. "Take Eve."

"Will Eve leave papa?" he said.

With eyes still fixed upward and expending her last strength in an effort to rise from the bed, she murmured in broken tones, "Papa come to—mamma—grandpa—little brother—dear papa—"

The last words could barely be distinguished, when the spirit left for heaven.—*Charms and Counter Charms.*

HOW CECIL TAUGHT HIS CHILD FAITH.

She was playing one day with a few beads, which delighted her wonderfully. Her whole soul was absorbed in them. "My dear," said I, "you have some pretty beads there." "Yes, papa," "Well, throw them behind the fire." Tears started in her eyes. She looked earnestly at him, as though she ought to have a reason for so cruel a sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you." She looked at him a few minutes longer, then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire.

"Well," said I, "there let them be; you shall hear more about them another time; but say no more about them now."

Some days after, I bought her a box full of large beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her; she burst into tears of joy.

"Those, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. That has brought you this treasure. But,

my dear, remember as long as you live, what Faith is. I did all this to teach you the meaning of Faith. Put this same confidence in God. Believe every thing in his word. Whether you understand it or not, have faith in him that he *means* you good."

A GOOD MOTHER.

A pious mother near Philadelphia, who had the happiness of seeing her children in very early life converted to Christ and ornaments of the faith, said to a minister who inquired of her mode instruction—"While infants on my lap, as I washed them, I raised my heart to God that he would wash them with the blood which cleanseth from all sin; as I clothed them in the morning, I asked my heavenly Father to clothe them in the robe of Christ's righteousness; as I provided them their food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life; when I have prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Spirit to dwell in; when they left me for the week-day school, I followed their infant footsteps with prayer, that their path through life might be like that of the just which shineth more and more unto the perfect day; and as I committed them to rest at night, the silent breathing of my soul has been that their heavenly Father would take them to his embrace, and fold them in his paternal arms. I have committed their way, and taught them to commit their way to the Lord, and the Lord has cared for them. It is his doing, not mine; and what he has done for me and my children, he is willing, and has promised to do for all who seek his face."

ME TELL THE GREAT MASTER IN HEAVEN.

"A slaveholder in Africa was angry with a Hottentot boy which he had, because he went to hear the missionaries preach, and said that if he went again, he should have nine-and-thirty lashes, and be put in irons.

With a sad look the boy said, "Me tell Massa—me tell the great Massa."

"What do you mean?" said the master.

"Me tell the great Massa, the Lord of heaven, that massa was angry with me because I wanted to go to hear his word."

The master was so astonished, he said, "Go along and hear the missionaries."

The boy gladly went. The master, who had not been used to think that he had a Master in heaven, determined quietly to follow. Creeping quietly into the corner, he heard the words of the missionary to the natives from John xxi: 15—"Lovest thou me?"

The missionary asked, "Is there any poor sinner who can answer it? who dares to confess him?"

The boy, unable any longer to forbear, sprang forward, holding up both hands, while tears came freely, and cried, "Yes, massa, me do love him! me love him!—me love him with all my heart!"

Astonished and convinced, the master became a decided Christian.

THE SCOFFER'S TESTAMENT.

"SOW BESIDE ALL WATERS."

"In the Crimea, a colporteur gave a Testament to a young soldier, who began to laugh at the giver, saying, "he only wanted to see if he could get it, but would not give it back, as it would do to light his pipe." Deeply affected at his conduct, he addressed a few serious words to him.

A year after, at an inn far from this place, the colporteur found the parents of a young soldier who had lately died from a wound in the Crimea, in great sorrow, but comforted from his piety and peace in death, which he had derived from a book which he brought home with him, and in which he urged them to seek consolation.

On showing the book, think of the colporteur's joy in recognizing it as the Testament he had given that scoffing soldier, the first few leaves torn out, but on the cover written—"*Received at* ——, *the* —." the well remembered day, and on the first entire page these words—"*First despised, abused—then read, believed, and I have found salvation.*" Underneath his name."

NO EFFORTS TO DO GOOD ARE LOST.

Some seeds sleep in the earth for ages. The young of certain insects lie in a state like death for eighty years, when the hand that scattered the seed and the insect that deposited the young had ceased for generations.

Our instructions seem to be forgotten, and our labors in vain. But be of good courage. The seed is in the earth undecayed. It is watched over by God; not a seed shall perish. The voice that uttered the sermon may be silent, but those that received the truth shall come forth and declare it fresh to generations yet unborn.

About 1660, *Flavel* preached at Dartmouth, England, on the text, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."—1 Cor. xvi: 22. It was a very earnest sermon, and the explanation of the words Anathema, Maranatha, cursed with a curse, cursed of God with a bitter and grievous curse, were very solemn. When he rose to pronounce the benediction, he paused and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ is Anathema, Maran-atha."

A youth named Luke Short, heard the sermon; in a short time he came to America, where he resided until he was 100 years of age, retaining remarkable vigor of body and mind, but living in carelessness and sin. In his 100th year, one day while reflecting in the field on his past life, the text and sermon of Flavel came to his heart. The Spirit of God impressed it on his mind. He felt he had not loved the Lord Jesus Christ. He feared the curse—conviction was followed by repentance—he obtained peace through the blood of atonement—joined a congregational church, in Middleburg, and lived to his 116th year, giving pleasing evidence of his piety.

EVIL COMPANY.

"Converse not with a liar, swearer or a man of obscene or wanton language, either it will corrupt you or hazard your reputation. If neither, it will fill your memory with thoughts that will trouble and haunt you, when your thoughts should be better employed."

A wise man of old would not suffer his grown up sons and daughters to associate with those whose conduct was not pure and upright. One day his daughter said to him, "You must think us very childish if you imagine we would be exposed to danger by the company of a young lady of their acquaintance." The father picked up a dead coal, put it into her hand, saying, "It will not burn you." Presently, as she held it, her white dress, as well as her hand were soiled, and she was vexed. "Now, my child," said he, "you see if coals do not burn you when dead, they can blacken, and so with evil company."

True religion is family religion, and it is not so much what we are in church as what we are in our families. If we don't worship God in our families, we will do little more than the form and show in the church.

THE LOVE OF CHRIST.

A Russian nobleman and servant with four horses, on his way through a desert, was benighted before reaching his place. They had but two pistols and a load in each. As night came on the wolves followed them. The servant shot one. The rest fell on and devoured it. They came up again. The nobleman shot another. They stopt and devoured it. They came up again, a horse was let go, and so on until the last horse, the servant getting on with his master. Still they were not at the town. It became a case in which one or both must perish; the nobleman said they would both die together. The servant urged to let him die, his master might escape, and finally slipped off, and was devoured, the master escaping.

The next morning the nobleman came out and found the bones of his servant, had them buried, a monument erected over him at great expense. This was the love of a master to his faithful servant.

In the Gospel of Jesus Christ, we have the memorial erected in the ordinance of the Lord's Supper of a master who laid down his life, not for a faithful servant, but for rebellious enemies.

"God so loved the world that he gave his only begotton Son," to die, "that whosoever believeth in him should not perish, but have everlasting life."—John iii: 16.

"God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. v: 8.

A Kneeling Youth.—"If I am a christian, and if I have been of any service to my fellow creatures, or any use in the church of Christ," said the eminently useful J. A. James, "I owe it to the sight of a companion who slept in the same room with me, bending his knees in prayer on retiring to rest. Unostentatious, yet unconcealed, it roused my slumbering conscience and sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion soon followed, and soon afterward my entrance upon college studies for the work of the ministry. Half a century has passed, with many events, but that little chamber, that little couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven and through the ages of eternity."

THE BATTLE OF LIFE.

Always up hill. Difficulties require exertion. The nerves strengthen in the contest. Look the worst boldly in the face as an enemy in the field. Work to the best of your ability. "Heaven helps those who help themselves." If no difficulties—no success—no cross—no crown,—resolution, industry, and perseverance work wonders.

We learn by our mistakes, as the man lost in the woods learns what the man on a highway could not. Sailors who have only seen smooth seas, are of little use in a storm. Experience and trials make men. The founder tries the bell before it goes to the steeple. A tried ship gives confidence to its captain. Gold is tried in the furnace —men and christians in the battle of life. The saints and martyrs went through great trials to heaven.

Our enemies are good teachers. "Stick your claws in, don't tell me what you like, but what you don't," was the sensible remark of a man entering public life. Flatterers and puffers are our greatest curses. The wound of a friend is faithful.—Prov. xxvii: 6.

Do what conscience says is duty. Leave consequences to God, The success is his. Aim high. Value every thing by the standard of moral worth. *Sydney Smith* said of *Francis Horner*, "he was a man who had the ten commandments stamped on his forehead." If apparent prosperity and success were a mark of God's favor, Herod and Pontius Pilate would have been more acceptable than John, who was beheaded for his fidelity, or our Saviour, who was crucified for our sins.

Have a purpose, one worthy of a man's life. Try to carry it out. There is a power in the very words, "*I will try.*" But like eggs, if not hatched into action, our purposes will run into rottenness.

When the river Adage was carrying away the foundations of the centre arch of the bridge of Verona, there was a house on it whose inhabitants supplicated help. "I will give a hundred French Louis," said Count Spolverini "to any person who will venture to deliver these unfortunate people." A young peasant came forth from the crowd, seized a boat, pushed into the stream, gained the pier, received the family into the boat, landed them safely on shore. "Here's your money my brave young fellow," said the count. "No," said the young man, "I do not sell my life for money, give it to this poor man's family who have need of it."

He may have to act alone; when all around not only shrink from the encounter but endeavor to dishearten. He must have a confidence in God, and steadfast purpose, not to dally or shrink. So Paul when before Nero. "At my first answer *no man stood with me.*"—2 Tim. iv: 16. "Notwithstanding, the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might fully hear."

A clear conscience will uphold a man in the discharge of his duty and performance of labor, or incurring danger, far above the favor and applause of the world. Very few of the great enterprises of the world had favor with men until it became evident they would succeed. The opposition to the saw-mill in England was so great that the mob tore down the mill. The steam-engine was ridiculed, and as late as 1825, when Stephenson proposed to run a train of cars from Woolwich to London at a rate of 18 miles an hour, the London Quarterly assaulted him as a madman. So the proposition of Dr. Lardner to run a steam-ship across the ocean, was set down as impossible.

There never has been a step advanced in science or improvement, or morals without opposition, and oftentimes at peril of life. Public opinion would crush with ridicule. Ignorance and bigotry would burn. Prejudice, jealousy and selfishness, like little curs, will snarl, while malice will slander and belie.

This same measure has been meeted out to statesmen and patriots who have toiled and bled nobly in their country's cause. But in the reformers and martyrs in the Church of Christ, it has been pre-eminent.

> "Their blood was shed
> In confirmation of the noblest claim,
> Our claim to feed upon the word of God;
> To walk with God; to be divinely free;
> To soar, and to anticipate the skies.
> "They lived unknown
> 'Till persecution dragged them into fame,
> And chased them up to heaven."

These battled not for fame, but for God and truth. He who would fight the battle of life with success, and to the accomplishment of life's great end, must go into the strife, adopting for his code, the law which God has given. To strive under any other law, is only to "beat the air."

The end of the battle is victory or defeat. A man may gain the world, its honors, pleasures, riches, and yet losing his soul, has only beat the air. A man who stakes all on this world and comes short of eternal life, has lost the prize.

So run, so fight, and keep your body under, (1 Cor. ii: 24–27,) that you may come off conquerer and more than conquerers through him that loved us.—Rom. viii: 35.

The christian man has to battle against the world, the flesh, and the devil. The world in all the relations of life, with its fashions, its laws and principles—the flesh in its weariness, corruption and lusts—the devil in all the power of his opposition, and all the ingenuity and artifice of an old experienced enemy of man, who, for 6,000 years has been seeking to dethrone God and ruin man.

He who imagines this battle to be one of ease and soon over, has not counted the cost; but it is a battle in which all will come off conquerers who follow Jesus as captain.

CHOOSE GOD'S SERVICE.

Advise, request, beseech your children, *to choose God's service.*

To begin it early—pursue it carefully, diligently, fearlessly, energetically, constantly and perseveringly.

Never be ashamed to do anything, however humble or mean in the eyes of men, which may be for his honor or his cause, and endeavor always to do what you find to do in your place.

"If two angels were sent down from heaven, one to scrape and sweep the streets of the city, and the other to govern an empire, there would not be any jealousy among them, but each would seek to do his own work with diligence."

God's service is the purest, noblest and best service in which men or angels can engage. It does not concern a Christian what he shall do, or where he shall be—in heaven or on earth—but that he be employed in doing his Master's work.

The angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Lover of Sinners adore.

IS YOUR GOD A GREAT OR A LITTLE GOD?—The infidel Collins, once meeting a plain countryman, inquired where he was going. "To church, sir." "What to do there?" "To worship God." "Pray, tell me, is your God a great or a little God?" "He is so great, sir, that the heavens cannot contain him, and so little that he can dwell in my heart." Collins subsequently owned that this simple and sublime answer had more effect on his mind than all the volumes he had ever read.

THE BOY WHO UNDERSTOOD THE FIFTH COMMANDMENT.

"*Honor thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*" Ex. 20: 12; Ep. 6: 2. "This is the first commandment *with promise.*"

"I believe the children know the catechism word for word," said an old schoolmaster to a clergyman visiting his school. "But do they understand it?" said he.

A little boy repeated the fifth commandment, "Honor thy father and mother." He was asked to explain it. With his face covered with blushes, and almost in a whisper, he said, "Yesterday I showed some strange gentlemen over the mountains. The sharp stones cut my feet, and the gentlemen saw they were bleeding and gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go bare-foot better than she could."

CARDS, SIR."—"I like the doctrine you preach," said a lady to Mr. Romaine, "and think I can give up every thing but one." "What is that, madam?" "*Cards, sir.*" "You think you could not be happy without them?" "No, sir, I could not." "Then, madam, they are your God, and to them you must look for salvation." This reply is said to have issued in her conversion.

WORK TO-DAY.—"I will only be here a short time, perhaps only three months," said a woman to Rev. Mr. Blunt, when he was urging upon her the duty of being useful in a district where she was spending a short time, as a reason for not engaging in the work. "I do not know that I shall be here one," said he.

SCATTER THE SEED.—"In the morning sow thy seed." Not every grain of wheat comes to the ear. Not every tract converts a soul. Yet in the great account, the truth does its work and sometimes mightly. Who questions the deadly efficacy of fire arms in modern warfare? Yet it is calculated on the field of battle, that not more than one ball in 10,000 proves mortal or strikes a human being.—*J. W. Alexander.*

"BELIEVER, the more worldly business lies on thy hand, the more need to keep close to thy closet. Such business lays man open to many sins, snares and temptations." *stranger.*

PROSPERITY OR ADVERSITY.

We all like ease and comfort. If we do well for ourselves, men will praise us.—Ps. xlix: 18. Going smoothly with the grain, and prosperously, we can have any quantity of friends. But when the dark day of trouble and storm falls upon us, we may look for many foes and few friends. We then need nerve and endurance. Foes will be found in a man's household.

Few choose adversity, but it is safer in the end. "The turning away (or ease of) the simple shall slay them, and the prosperity of fools shall destroy them."—Prov. i: 32. They wax fat, and kick against God. In adversity they call upon him. Boston says of David, "It was better for him when he was on the one side of the hill and his enemies on the other, and so in great danger, than walking at ease on his house top, when he espied Bathsheba washing herself."

It is a sign of God's forgetting us when we are not occasionally chastised. Bishop Latimer tells us of a Bishop who stopped at the house of a man where he was very well and honorably received, and great preparations made for him. The man spoke of his prosperity, the riches and honors which he had, how many fair children, what a virtuous wife, that he had no lack of anything, no trouble or vexations inward or outward. On hearing which, the Bishop called his servant and commanded him to make ready the horses, saying that as there were no trials in that house, God could not be in it. He left, and had not gone more than two miles, when he recollected that he had left his book behind him. He sent his servant for it, and when he came in sight, the house was sunken and all in it.

Hannah Moore in her tract, "*'Tis all for the Best,*" gives the account of *Patient Joe*, a collier in Newcastle, who used, whatever turned up to say, "*It was all for the best.*" For this he became the jest of his companions, especially of one Tim Jenkins, a man who drank, gamed and mocked at the Bible. One day while sitting at the mouth of a coal pit, Tim, jesting as usual at Joe, a dog seized the provision of Joe's dinner and ran off with it. "It is all for the best," said Tim. "No doubt of it," said Joe, "but I must try and recover it." While Joe ran after the dog, Tim went down into the pit swearing.

After some time Joe came back, having sat[illegible] for mo[illegible] dinner, and expecting a sneer from ly who [illegible]anions, but on each countenance he saw horror and fear. "What a narrow escape you made," said one. "The pit has fallen in and Tim Jenkins is dead." The loss of the dinner was the saving of Joe's life. The loss of a man's goods, and pleasures, and ease, may, by God's blessing, be the saving of his soul.

God tells us, "Whom he loves he chasteneth." Men get tied down to earthly things, and feel that their increasing in riches, and enjoying themselves is evidence of God's favor. It is often a great mercy in God to cut the strings.

John Newton said, "The devil told a lie when he said, 'All these things are mine, and to whomsoever I will I give them.' For if he had the disposal of preferments, you and I, brother C——, should soon be dignitaries." "If an angel were sent down to find the most perfect man, it would probably be a cripple in the poor-house whom the parish wish dead, but humbled before God by far lower thoughts of himself than others think of him."

Good old Jacob said, "All these things are against me," (Gen. xlii: 36,) when God was providing for his family and elevating his son to honor.

LYING TO CHILDREN.—*Robert Hall*, spending an evening with friends, met a lady there, who retired, that her child four years old might go to bed. She returned in about half an hour, and said to a lady near her, "She is gone to sleep; I put on my night-cap and lay down beside her, and she soon dropped off." Mr. H. overheard it. "Excuse me, madam," said he, "do you wish your child to grow up a liar?" "O dear, no, sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her; children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken."

"GOD BLESS YOU, MY SON, AND MAKE YOU A GOOD BOY," said an aged minister of the gospel on his death-bed to his youngest son. Twenty-seven years after, on the death-bed of that son, he said to his family, "When my father laid his hand upon my head and said, 'God bless you, my son, and make you a good boy,' the words entered my heart, I have never forgotten them, and it has been my prayer that that father's prayer might be answered." God takes care of the seed planted by godly parents, after they are gone to heaven.

PREACHING TO ONE MAN.

Dr. Beecher one Sabbath exchanged with a brother minister. It proved a very snowy and stormy Sabbath. He went to the church, entered the pulpit, only one man came. He went through all the services and pronounced the benediction to his one hearer.

He often thought of that Sabbath. About twenty years after he alighted from the stage in a village in Ohio, when a gentleman stepped up to him and spoke familiarly. "I do not remember you," said the Doctor. "I suppose not," said the stranger; "but we spent two hours together in a house alone once in a storm." "I do not recall it, sir," added the old man, "pray, when was it?" "Do you remember preaching twenty years ago, in such a place, to a single man?" "I do indeed and if you are the man, I have been wishing ever since to see you." "I am the man, sir, and that sermon saved my soul, made a minister of me, and yonder is my church."

The man at the time was a lawyer on business at the place, and tired of a Sabbath at a country hotel, in spite of the storm went to church and heard the sermon. He was afterwards a very useful minister through the State of Ohio.

Never give up a service because there are but two or three—never preach an old or inferior sermon on a rainy day, never let it be supposed that *who* or *how many* are in the house of God can diminish your eagerness to save the souls of those that hear. Christ has promised to be where *two* or *three* are gathered in his name. If the congregation be large enough for Christ, what minister of Christ can undervalue it?

One man or child seems a very little thing in a world of hundreds of millions. But one single sinner converted to God is the cause of joy in heaven. It may make no noise, nor even be thought of in a community; but God the Father, Jesus the Son, and the Holy Spirit, all are attentive to and working with the truth in turning it from sin; and when that soul yields its rebellion and obstinacy, takes the yoke of Jesus, embraces the gospel, there is joy in the presence of the angels of God.

"Ministers," said John Newton, "overrate their labors, if they do not think it worth while to be born and spend ten thousand years in labor and contempt to save one soul."

POWER OF THE BIBLE.

"A woman whose husband was an infidel and made a jest of religion in the presence of his children, yet succeeded in bringing them all up in the fear of God. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own?

Her answer was, "To the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years they have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, commit any fault, perform any good action? I opened the Bible, and the Bible answered, reproved or encouraged them. The constant reading of Scripture has alone wrought the prodigy which surprises you."—*Adolphe Monod.*

HABITS, wherever formed, act involuntarily and without effort; and it is only when you oppose it that you find how powerful it has become. What is done once and again, soon gives facility and proneness. The habit at first may seem to have no more strength than a spider's web; but when once formed, it binds as with a chain of iron. "The small events of life taken singly, may seem exceedingly unimportant, like snow that falls silently, flake by flake; yet accumulated, these snow flakes form the avalanche."

"Habits," says a Russian writer, "are a necklace of pearls; untie the knot and the whole unthreads."

SPEAK TO GOD FOR THEM.—If you can't speak to a man or people about God and their souls, by prayer you can speak to God about them. He can send you or some other by whom he will speak.

"You can't hinder me from praying for you," said a mother to her children, who did not listen to her counsel. "I will follow you with my prayers wherever you go."

INVITE HIM TO A SEAT.—It is related in the life of Bishop Wilson that a young man who is now eminent in the religious and political world entered a church in London casually. Finding no seat, he started to leave. A man saw him, went after and invited him to his pew. He accepted. The sermon was blessed to his conversion. *Open your pew to a stranger.*

IN DIFFICULTY HAVE RECOURSE TO PRAYER.

"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1 : 5.)

God knows all things. One ray from him can make darkness light as day, and call up to our recollection any thing that we have known.

In the time of Archbishop Usher the Church of Rome used every effort to establish herself in the minds of the people of Great Britain. A man one day in the cathedral where Usher preached pretended to be inspired by the Virgin with the gift of tongues, and demanded an examination, which, from his learning, fell upon Usher. Every question put in any language that occurred to him was answered promptly by the man. Usher felt confounded, but not convinced. He retired for a moment, asked God for direction, and while praying, another language, which he had forgotten, was called to his mind. He came back, asked a question in Welsh, to which the Jesuit could make no answer. The imposture was detected, and he acknowledged that he had for many years been studying every language he heard of, to be able to show a miracle, but that he had forgotten to study the Welsh, the language of the next kingdom.

God can enlighten, direct, suggest, control, provide and strengthen in every emergency. None too great—none too small or insignificant—the mere loss of a paper, want of memory of a fact; the very little events recognize dependence, and God is honored in putting that dependence upon him.

There is great appropriateness in the prayer, "*Lord help me*," "*Lord direct me*," "*Lord enlighten me*," "*Lord strengthen me!*"

In the Westminster Assembly, when Selden and Lightfoot had displayed their eminent learning in able speeches on a question which was before the body, they were replied to by a very able young man from Scotland, named George Gillespie, in a speech which is said to have drawn from Selden the remark that "that young man in that speech had destroyed the labor and learning of ten years of his life." When he had concluded some one examined his notes, in which they expected to find the full synopsis of his able argument. But the only record was, "*Lord send light*," "*Lord give assistance*," "*Lord defend thine own cause.*"

God's people have ever proved the truth of the Psalmist: "God is our refuge and strength, a very present help in every time of trouble." Ps. 46 : 1.

A Book Pedler brought a book to the house of *Richard Baxter's* father, which God used to convert Richard. He became one of the most useful ministers, wrote the "Call to the Unconverted," and "Saints' Rest." Philip Doddridge was converted by his writings, and became an eminent servant of Christ. He wrote "The Rise and Progress of Religion." By its instrumentality William Wilberforce was converted, who wrote "The Practical View of Christianity," by which Leigh Richmond was brought to Christ. He wrote the "Dairyman's Daughter." Eternity only can tell the good which has been done by each of these books. Baxter's, Doddridge's and Richmond's have been translated into many languages, and are calling sinners to Jesus.

Who would refuse to circulate a good book?

"There is No Worse Robber than a Bad Book."—Would any man encourage a robber to stay in his house, keep him in his parlor, in the nursery with his children, or introduce him there himself? Alas! how many parents have introduced or encouraged books which have robbed their children of all their moral character and led them away from their father's house to act out in life the corrupt principles which they have instilled! Know the character of the books, as well as the company, your children keep.

"Come Back Another Time."—"I am too busy to-day to speak to you," said a woman to a city missionary, who called at her house to beseech her to be reconciled to the Lord.

When he came the second time she was busy, dressing herself, preparatory to going to the theatre. She returned home in good health, during the night was taken sick, and died the next morning.

You may put off God's call of mercy, but when he sends death to arrest you, there is no delaying.

Fortune is on the side of the industrious—success on the heels of effort. "If I have done the public any service," said Dr. Bentley, "it is due to nothing but industry and patient thought."

WHERE THE DISPUTE IS.

A venerable minister having preached on the subject of eternal punishment, a company of thoughtless young men appointed one of their number to go to him and endeavor to draw him into a dispute, to make a jest of him and his doctrine. He accordingly went, and being introduced into the minister's study, commenced the conversation by saying, "I believe there is a small dispute between me and you, sir, and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why, you say that the wicked will go into everlasting punishment, and I do not think they will." "Oh, if that is all," rejoined the good man, "there is no dispute between you and me. If you turn to Matt. 25 : 46, you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and SETTLE IT WITH HIM."

MAKE HOME PLEASANT.—Home forms our character. Parents should make it interesting. It is a bad sign when children hunt other places for amusement. A love of home is one of the strongest safeguards to children and men. Men who delight in their own firesides, are never seen lounging about bar-rooms and oyster saloons. Make home attractive to your children, so that they will leave it with regret, and return to it with joy. This is one of the strongest preventives against vice.

AN INFIDEL'S TESTIMONY.—Dr. Mason was traveling in a stage in which was a young infidel, scoffing at christianity, because of the misconduct of some of its professors. "Did you ever know an uproar made because an infidel went astray from the paths of christianity?" The infidel admitted he had not. "Then," said the Dr., "you admit christianity is a holy religion by *expecting* its professors to be holy; and thus by scoffing, you pay it the highest complement in your power."

DRUMMERS.—If there be anything disreputable and deserving of the execration of all correct people, it is the practice of some business houses who hire young men as drummers to go to hotels, theatres and places of dissipation with men who come to a city to buy goods, leading them to infamy, and paying these drummers to be adepts in artfully leading others to ruin.

WONT DO TO GO OVER NIAGARA FALLS.

Col. Robertson and two Universalists were in a boat near Niagara Falls. As they went along they rallied him about believing in future punishment. While so doing the boat neared the rapids. They had the oars, but such was their fright that they dropped both and began to cry to God to have mercy on them. The Colonel seized the oars and pushed the boat out of the current and brought her to the shore.

"Now," said he, "where is your faith in your religion? If true, why were you so afraid of going to heaven?"

One of them scratched his head for a moment and then said, "To tell the truth, Colonel, *Universalism will do for smooth water, but it wont do to go over Niagara Falls.*"

"I WAS NEVER DRUNK BUT ONCE."—The Sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears and said, "I have to die. I had only one little brother, and he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering strawberries in the garden, and I became angry with him without a cause, and killed him at one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with his blood and brains, and he was dead. Whiskey has done this. It has ruined me. I was never drunk but once. I have only one word more to say, and then I am going to my final judge. I say it to young people—never! *never!!* NEVER!!! *touch anything that can intoxicate.*" As he pronounced these words the spring fell, and he was launched into an awful eternity.

ONE WAY YOU DID NOT LOOK.—A man took his son with a bag into a corn field for the purpose of pulling corn. Looking all around, not seeing any person, he commenced, when his son said, "There is one way you did not look." Holding his breath and asking, "Which way?" The boy said, "You did not look up. God sees you." He dropped the corn and returned home, taught by his child.

DRS. MASON AND CHANNING.

At a ministerial assemblage Drs. Mason and Channing were present. Dr. C. was a Unitarian. "Dr. C.," said Dr. M., "may I ask how long you have been in the ministry?" "Eleven years," was the reply. "May I ask you what are your views of the Lord Jesus Christ?" After a flush and a little hesitation, he replied, "I have pondered the subject deeply, but have not exactly made up my mind."

Lifting up both hands in holy amazement, and with deep emotion, Dr. M. ejaculated, "*What! eleven years a preacher of the gospel, and not know what to think of Jesus Christ!*"

How to Hear the Gospel.—On *Rowland Hill* going to see an old friend, he said to him, "I remember a sermon you preached fifty-five years ago. Some people, you said, were squeamish about different preachers. Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which your lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the Gospel."

Swearing.—"I am sorry," said General Washington, "to be informed, that the *foolish and wicked practice of profane swearing, a vice heretofore little known in the American Army*, is growing into fashion. I hope that the officers will, by example and influence, endeavor to check it, and that both they and the men will reflect, that we can have but little hope of the blessing of heaven on our arms, if we insult Him by our impiety and folly. Added to this, it is a vice *so mean and low*, without any temptation, that every man of sense and character detests and despises it."—*Orderly Book, Aug.* 3, 1776.

You had better believe your Mother.—Ethan Allen, a revolutionary soldier, was also an infidel. On the death bed of his only daughter, she asked him, "Father, which shall I believe now, what you taught me or mother?" The mother was a pious christian mother. "You had better believe your mother." So with most infidels, when death comes they would like to have some better hope than their unbelief gives them.

PROVERBS.

He who takes the raven for a guide will light upon carrion.

When you grind your corn, give not the flour to the devil and the bran to God.

He that will not be ruled by the rudder, must be ruled by the rock.

Hold all the skirts of thy mantle when heaven is raining gold.

Truth is always green. It may be blamed but can't be shamed.

It is easy to go afoot when one leads a horse by the bridle.

The burden is light on the shoulders of others.

It is easy to bear the misfortunes of one's friends.

Men cut broad thongs from other men's leather.

Sloth is the key of poverty.

Who has a mouth, let him not say to another, blow.

It is too late to spare when all is spent.

Better a diamond with a flaw, than a pebble without one.

Better to ride alone than have a thief's company.

Who goes a borrowing goes a sorrowing.

The Martyr Boy's sight of Angels. Under Taleman, the inquisitor in the Netherlands, *Robert Ogier*, wife and two sons were arrested and brought to the stake. The father and eldest son at the stake said:

"We fall upon our knees and pray God to renew our hearts and forgive our sins."

"O God," said the son, "eternal Father, accept the sacrifice of our lives in the name of thy beloved Son."

"Thou liest," said the inquisitor, "God is not your Father, the devil is your father."

As the flame rose round them the younger cried out. "*Look, my father, all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth.*"—*Motley's Dutch Republic.* Vol. 1, p. 336.

"Hark! the golden harps are ringing,
Sounds unearthly fill his ear;
Millions now in heaven singing,
Greet his joyful entrance there."

Signs of Prosperity.—"In the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in proportion to the number of public houses."—*Goldsmith.*

THEATRES.

SATAN'S CHURCHES.—During the French Revolution "the age of infidelity and ungoverned passion, the Theatres of Paris increased from six to twenty-five. Either the spirit of the times cherished them, or they fed the fires which involved millions of people in unparallelled crime and suffering.

ONE THEATRE *vs.* FIFTY CHURCHES.—A learned and observant judge on the British bench, in summoning up a case for a jury, made the astounding assertion, *"one theatre destroys more souls than fifty churches can save."* Most of those who live in cities, where these soul-destroying nurseries of vice are generally found, can, no doubt, call to mind numerous instances, where the brightest prospects have been clouded, and the deepest degradation encountered, by a fatal introduction to this region of the shadow of death.

"I called," said a minister, "to see a mother. She was in distress. She not only wept, but wept aloud. What is the matter? I enquired. She wept, and cried, 'O, my child, O, my child is committed to prison!' and again she wept. 'O, my child is just committed to prison, and I fear he will never, never return to his father's house!' and she wept again, and, with all my firmness, I could not forbear weeping too. I was afraid to ask the cause, but she said, 'O, that theatre! *he was a virtuous, kind youth, till that theatre proved his ruin.*' This was her testimony, and the young man's also."

It is better to go to heaven with a few, than with a multitude to hell.

THE THEATRE.—"Not one of my young friends," said Amos Lawrence, "was the better for going to the theatre, and most of them are ruined. It is no better now.—Liquor and licentiousness generally go together, and, any young man who will go only a little wrong, will ultimately and inevitably go a great deal wrong, and reap ruin as the harvest of his sowing."

A CHILD'S PRAYER.—"If you are to die a boy, you must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour, a boy's salvation, or else a boy's ignorance, obstinacy, unbelief, idolatry and destruction. Pray for a new heart, for grace and pardon, and for a soul conformed to the image of Jesus Christ."—*L. Richmond to his Son.*

THE LAST JOURNEY.

Fear not, thou that longest to be at home! A few steps, and thou art there. Death to God's people is a ferry-boat. Every day and hour the boat pushes off with some of the saints and returns for more. Soon, I believe, it will be said to thee, as it was to her in the gospel, "The master is come, and calleth for thee." When you are at the end of your race below and stand on the verge of heaven, there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage will be ended, and you will have nothing to do but to entreat God, as Moses, "I pray thee, let me go over and see the promised land, that is beyond Jordan, that goodly mountain, even Lebanon." Or with David, "Send out thy light and truth, let them lead me, and bring me to thy holy hill," and to thy dwelling place.

Be not dismayed at the prospect of getting home—dread not the dark valley: it is but the shadow of death; what is there in a shadow to be afraid of? Dark as it may seem, it will brighten as you enter, and the further you go the brighter it will prove. I have known many a believer go weeping to the river of death; but I never knew a believer go weeping all the way through it Even an earthly parent is particularly careful and tender of a dying child. Much more will the great and gracious Father of the elect support, cherish and defend his own children in the hour of death. Believers should not have a slavish dread of death, for where is the infant that is afraid to go to sleep in its nurse's arms?—*Toplady.*

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I can't tell why.
But this I can find,
We two are so joined,
That he'll not be in glory and leave me behind."

John xiv: 1–4.

OATHS GRATIS.—Mr. Romaine hearing a man call on God to curse him, offered him half a crown if he would repeat the the oath. The man startled—"What, sir, do you think I would curse my soul for half a crown?" Mr. R. said, "As you did it just now for nothing, I could not suppose that you would refuse it for a reward."

The poor fellow felt the reproof, and said, "May God bless you and reward you. I believe you have saved my soul. I hope I shall never swear again."

PLANT.

'Tis very easy to drop a seed into the ground. It may grow and bear fruit. It wont grow unless planted. A choice garden ought to have good seed in it. That garden is the heart of your child, the good seed the word of God.

Early and late, in season and out of season, in the heart of every child in your family or under your influence, plant that good seed.

Plant early, or Satan will occupy the garden. "I defeat error," said Newton, "by establishing the truth. One proposes to fill a bushel with tares. If I can first fill it with wheat, I will defy his attempts."

Now is the planting time. Drop the seed and pray God to make it grow. Don't trust it or leave it to others. Plant while you live. God may water and make it grow abundantly when you are dead.

The mother of John Newton died before he was seven years old, but God made that seed grow and prove effectual to his salvation, after he had spent many years in very great sin.

John Randolph said, "He would have been an infidel if it had not been for the recollection of his mother taking him when a child and making him kneel down before her, and with his hands in her's, say, "*Our Father which art in heaven.*"

As generations that come after may enjoy the shade and fruit of trees which a careful hand quietly planted, so may children and communities be blessed from the product of one mother's planting. Eternity alone can tell the product of the planting in the heart of John Newton by his mother before she died. Will you not plant?

FOUR ARGUMENTS FOR TRUTH OF THE BIBLE.—1. Miracles; 2. Prophecy; 3. Goodness of Doctrine; 4. Moral Character of Penman. Miracles are from divine power. Prophecy from divine understanding. Excellence of doctrine from divine goodness. Character of Penman from divine purity.

It must be the invention of good men or angels, bad men or devils. Good men or angels would not make a book of lies, and write—"*Thus saith the Lord,*" when it was their own invention. Bad men or devils would not make a book which commands all duty, forbids all sin, and condemns their souls to all eternity.

The Bible must be given by divine inspiration, and is the truth and Word of God.

DOES RELIGION MAKE MEN GLOOMY?

Do your companions say so? Do they know? Have they tasted of its joys or sorrows? Would you ask a blind man about colors or a deaf man about sounds?

Ask those who have felt the power of religion, who know the joys of sin and the joys of religion. Solomon drank of every cup of earthly joy that wealth and influence could command. "I gathered me also silver and gold, and the peculiar treasure of Kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men," &c.; Ecc. 2 : 8–10. Was he happy in them? "Behold! all was vanity and vexation of spirit!"

When he turned to religion, with its heavenly influence, he says, "Her ways are ways of pleasantness and all her paths are peace." Prov. 11 : 17.

Did religion make Paul and Silas gloomy as they sang praises in the dungeon? Did it make the first martyr, Stephen, gloomy, when his soul was so full of its joy and peace, and his face seemed as if it had been an angel's? Acts 6 : 15.

Is not heaven the happiest place in the universe? Is not hell the most miserable? Is not heaven the most religious? Is not hell the most irreligious? The joys of one are all from religion; the agonies of the other all for the want of religion. Which is the most gloomy?

Religion through life, has gilded with joy the trials and afflictions of many a soul, and proved the sweetest solace in the hour of death.

The more we have of its influence the more shall we have of the joys of heaven, and the light and love and bliss that reign around God's throne.

KEEP A LIST.—A list of the poor, says Cotton Mather, that you may commend their cases to the rich.

"Though the wind does not feed any body, yet it turns the mill which grinds the corn, which may feed the poor."

So every christian should have a list of those for whom they would pray or labor. Cultivate acquaintance with, and influence them for good. The continual meeting of them, and acting before them, will be felt in their lives. Pray for them. You can't tell until eternity opens up their history, what God may have done for them through you.

WILL YOU READ THE BIBLE THROUGH THIS YEAR?

Infidels have read to refute it, and God's Holy Spirit has carried it with saving power to their hearts. Many a soul has commenced deliberately reading it, who has found the Lord to the joy of their hearts before they read it through.

So many cases of renewing and salvation have occurred from regular reading of the Bible, that our advice to a sinner is to take the Bible and read it through, praying for the enlightening influences of the Holy Ghost, assured that he will find salvation.

EDUCATE YOUR DAUGHTERS.—Missionaries first fell into the mistake of teaching the boys only. They became intelligent men, but married uneducated and uncivilized wives. The result was, that the children were all *like* the *mother*. Soon the father lost his interest in both wife and children. Now, if they can only educate one class of the children, they choose the girls, for when they become mothers, they educate their sons.

This is the true principle of education. If you wish your family to grow up interesting and instructed, you must have the mother competent for her position. This neglect has, no doubt, been the cause of unhappy marriages, and the source of the ruin of hundreds of children.

PRAYERS AND PROVENDER NO HINDRANCE.—Many years since an old gentleman at whose house we lodged, quoted this proverb, the force and truth of which we have proved.

No man is hindered in his day's work or travel who in the morning seeks God's blessing, protection and guidance. We can say with Chief Justice Hall, "we have never prospered in a day of travel or business, wherein from neglect we have omitted the family service of worshiping God."

We have noticed the most singular mistakes in a way which we knew perfectly well, and have been delayed long beyond the time which we felt we must save.

Such is our conviction, when hindered so as not to be able to have family worship before our starting, that we delay or postpone the journey. In cases where we have done so, we have noticed hindrances and delays to those that have gone that day and time, that have firmly fixed our faith in it.

A HIGHLAND MOTHER'S PRAYER—LOVE AND DEATH.

A widow went to a kinsman to procure money to pay her rent, taking her child, a boy of two years with her. A snow-storm came up. She sought safety in a cavern in a rock, covered the child with her cloak, and at the risk of her life sought food for it. She was overcome and perished in the snow. Her neighbors found her under the the snow, and then her child in the rock.

Years after, the son of a minister who then preached in the church which she attended, speaking of the love of Christ, related this incident, adding, if the son of this mother should hear this, what would be said of him if he did not love her?

He was there unknown to the minister. It went like an arrow to his heart. Being unwell he sent for the minister. Told him he had been nearly over the world, fought for his country, never forgot his mother; but O, never until that day did it come home to him of the love of Christ. I have found deliverance in the cliff of the rock, the Rock of Ages.—594 *tract, Amer. Tract Society.*

AN INFIDEL—DOVE AND BUZZARD.—An infidel from Louisiana saw in a steamboat on the Mississippi a minister whom he heard deliver a discourse on infidelity. Gathering his associates to the table, he began to tell hard stories about religion and religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up and suddenly slapping him on the shoulder, said:

"Old fellow, what do you think of these things?"

"Do you see that beautiful landscape?"

"Yes."

"If you were to send out a *dove* he would pass over it and see, and delight in all that is beautiful and lovely; but if you were to send out a *buzzard*, he would see nothing to fix his attention, unless he could find some rotten carcass, loathsome to all other animals; on it he would light and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom Paine, walked off in confusion, and was called buzzard the rest of the passage.—*Presb. Herald.*

"EMPLOYMENT is so essential to happiness, that indolence is justly considered as the mother of misery."

POOR JOSEPH.

A poor half-witted man went into a church, where he heard Dr. Calamy preach on the text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He went home, was taken sick. During the time he was constantly saying, "Poor Joseph, the chief of sinners. Jesus Christ came to save poor Joseph." He believed the word of God, trusted in Christ, and died in hope of heaven. See Tract of *Am. Tract Society*, named "Poor Joseph."

THE TRUE GENTLEMAN "walketh uprightly, worketh righteousness, and speaketh the truth in his heart," avoids mean actions, does not prevaricate, acts in straight lines; when he says *yes*, it is law, dares to say *no* to what is wrong, if every one around hesitates; cannot be bribed; never exercises power over subordinates. He who tyrannises over the weak and inferior is a coward. You will see it in the treatment of a bound or orphan child, or servant. He never does in company that which may be offensive to any of them—gives no unnecessary trouble or labor, and strives to make comfortable all who are in his employ.

A young blood took *Robert Burns* to task for speaking to a plain working man in the street. Said he, "You fantastic gomeril, it was not the great coat, the scone bonnet, the Saunder's boot-hose that I spoke to, *but the man* that was in them; and the man, sir, for true worth, would weigh down you and me, and ten more such any day."

Fuller says of *Sir Francis Drake*, "He was chaste in his life, just in his dealings, true to his word, merciful to those who were under him, hating nothing so much as idleness, in matters of moment relying on no other men's care, always contemning danger, refusing no toil, never second where courage, skill or industry was employed."

THE BIBLE SAYS SO.—We always feel that this is the end of human reasoning. The learned *Chillingworth* wrote, "Propose me anything out of this book and require whether I believe it or not, and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart, as *knowing no demonstration can be stronger than this, God hath said so, therefore it is true.*" (Ch. 6, part 1, sec. 56.)

I AM A POOR SINNER.

Poor Tom, a seller of pies, as he passed a low and dirty alley, and entered the room of a poor dying sailor, heard him say,

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

He laid hold of the idea, "I am a poor sinner and nothing at all, but Jesus Christ is my all in all. "On Him he trusted, and in hope of heaven died joyfully. See *Tract*, No. 565, "I am a poor sinner."

"Here is poor Indian—Will Jesus have him?"

A poor Indian in the South, heard a minister preach on the crucifixion of Christ. So much was he affected that he rose up in the assembly, and came in front of the pulpit, and said, "Did Jesus die for the poor Indian? Me have no lands to give to Jesus, the white man take them away; me give him my dog and my rifle." The minister told him Jesus could not accept these gifts. "Me give Jesus my dog, my rifle, and my blanket. Poor Indian, he got no more to give, he give Jesus all." The minister replied, Jesus could not accept them. He bent his head in sorrow and meditation, and then raised his noble brow once more, and fixed his eye on the preacher, while he sobbed out, *"Here is poor Indian, will Jesus have him?"* A thrill of joy ran through the soul of minister and people. The Spirit had done his work, and he now rejoiced in the hope of being Christ's.

"A SHOEMAKER, receiving a tract, used it for filling between the outer and inner sole of the shoe. Sometime after, another shoemaker, repairing the shoe on a Sabbath day, cut away the outer sole, and read, "Remember the Sabbath day to keep it holy." It was an arrow from the quiver of the Almighty. The work was laid aside, and the man hurried to the house of God. He found no rest, until he found it at the cross of Christ."

THE BOOK OF BOOKS.—A book which has God for its author—salvation for its end—and truth without any mixture of error for its matter, must be the Book of Books—that book is the Bible.

SUCCESS.—"I owe all my success in life," said Admiral Nelson, "to having been always a quarter of an hour before my time."

A SOLITARY WITNESS.

"A missionary in India left a New Testament in the shop of a native, fearing it would be used to wrap up tobacco, rice or salt. Like Lot in Sodom, or the captive maid with Naaman, it was *a solitary witness* for Jehovah, in the midst of idols and idolaters became a light to them that sat in darkness. Some of them it led into the way of peace. Three or four heathens came to the shop, saw the strange book; asked that they might read it; took it home, read what it told about God and man, and sin and salvation, hell and heaven. They wondered, trembled and believed. A church was formed in that village, and two of those who borrowed that New Testament are now preachers of the Gospel of Christ."

INFIDELITY.—Sir Isaac Newton set out in life an infidel, but on examination of the evidences of Christianity, changed his opinion, and became a Christian. When Dr. *Halley* was talking infidelity before him, he said, "Doctor, I am always glad to hear you speak on astronomy or other parts of the mathematics, because you have studied and understand them, but you should not talk on Christianity, for you have not studied it."

Dr. Johnson said, no man could be a Deist, after a fair examination of the proofs of Christianity. Hume was mentioned as one who had studied it. "No," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

A JEWESS one day cast her eyes upon a piece of paper which came covering a pound of butter, on which was printed the lines—

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly lamb,
Takes all our sins away:
A sacrifice of nobler name—
And richer blood than they.

The words haunted her mind. She did not rest until she got a New Testament and read of Jesus. There she found him to the joy of her heart. Her husband divorced her, went to India, and left her in poverty. She continued steadfast unto death. On the day of her death, a city missionary called, who comforted her, while she testified of her hope in Christ.

A WORD IN SEASON.

Felix Neff one day tapped a man whom he took for one of his friends on the shoulder, and said, "What is the state of your soul, my friend?" As he saw his face he apologised. Some time after the man met him. He did not recognize him. "Do you recollect the man to whom you remarked, 'how do you find your soul?' in the street of Lausanne? God blessed that question to my soul's salvation."

THE KITCHEN BOY.—It is said of Louis IX. of France, that some one on finding him instructing a poor kitchen boy, asked him why he did so. He answered, "*The meanest hath a soul as precious as my own, and bought with the same blood of Christ.*

In how many kitchens there are bound orphan children and servants who might say to masters and mistresses, "No man careth for my soul." How will you account for them in the day of judgment?

ONE WORD—ETERNITY.—A lady after spending the evening at cards, retiring at night, found her servant-maid reading a religious book. Looking over her shoulder, she said, "Poor melancholy soul? What pleasure can you find in poring so long over that book?" That night the lady could not sleep, but lay sighing and weeping. Her servant asked her repeatedly what was the matter? At length she burst into a flood of tears and said, "Oh! it was one word I saw in your book that troubles me; there I saw that word *Eternity!* O how happy I should be if I were prepared for *Eternity!*" God sent that word as the arrow to her heart, to save her soul.

"I WILL RUN THE RISK," said a young woman, as she went out of church to a friend who reminded her of the danger of losing her soul. She died suddenly while walking in the street during the following week.

Are you running the same fearful risk in the neglect of your soul? You may die in the street, at your table, in your bed; but if you die without being born again, you cannot be saved.

"I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus, than to gain mountains of gold and silver to myself.—*M. Henry.*

PUT DOWN YOUR PITCHER.

Prayer is speaking to God the desires of the heart, asking in the name of Christ for things agreeable to his will.

"*Ask and ye shall receive.*" "*Thou shalt call and I will answer thee.*" "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you;" John 15 : 7. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it;" John 14 : 13, 14.

Through prayer divine help and blessings come. The reservoir is full — by prayer we draw from it. God is not to be be benefited—we are in need—all our help must come from him. Plenty as is the supply, it will not come until we ask. We must put down the pitcher into the well and draw. There is enough for us, our family, our friends, our church, yea, for all the world. Let any that thirst come and take of the water of life freely. This fountain never dries.

Prayer is like the pump which gets so dry from not being used that it wont draw until it gets water poured into it. So, when we neglect prayer, we get so unused that we cannot pray until God pours his Spirit down. If we keep praying the pump will draw.

One Leaf.—As a caravan with a missionary passed through the North of India, they met a poor old man, overcome by heat and fatigue, ready to perish. The missionary kneeling beside him, whispered in his ear, "*Brother, what is your hope?*" Raising his dying eyes, with great effort he said, "*The blood of Jesus Christ cleanseth from all sin!*" He expired with the effort. While astonished at this hope in a heathen, he saw a paper grasped tightly in the hand of the corpse. It was a single leaf of the Bible, containing the first chapter of the 1st Epistle of John, in which those words occur. On that leaf was the Gospel of his salvation.

Your Pulse.—Child, feel your pulse. If it stops, you die. God keeps it in motion. Put your finger there every morning before you pray. Think how God has kept it going.

Your pulse is the clock of your life—
It shows how your minutes are flying—
It marks the departure of time,
And it tells you how fast you are dying.

DIFFICULTIES IN SCRIPTURE NOT AN OBJECTION.

Can a child at a glance understand a steamship? The King of Siam could not understand how men could walk upon a river in France in winter. An Indian, when in Washington city had seen a balloon rise and pass through the air, on telling it at home to his people, a young warrior in anger leveled his rifle and shot him dead on the spot, as too great a liar to be permitted to live. If what takes place, says Haldane, in another climate, appears so absurd to men, shall we wonder if the things of God appear absurd and contrary to our experience? Those heavenly and eternal things, which eye hath not seen nor ear heard, nor the heart of man conceived, must be foolishness to all who are alienated from God and not enlightened by the Spirit.

Let us believe God, if we cannot understand or cannot fathom. Who by searching can find out God? Who can mete out heaven with a span?—*Is.* 40 : 12-17.

Let us Pray.—When Dr. John Breckenridge, uncle of the present Vice President, was chaplain to Congress, he observed that several members kept their seats, and continued reading while he was offering prayer. One morning he rose in his place and said, "Let us pray." Waiting some minutes for them to rise, he repeated the expression, "*Let us pray,*" emphasizing *us*, adding, "I did not say let *me* pray, but let *us* pray, *all* of *us*." The reproof had the desired effect, and from that to the end of the session, they invariably rose and stood in a respectful attitude.

Many of our public assemblies are very inattentive to the fact, that it is the assembly that are professedly uniting in prayer, not the leader. The sitters in churches during prayer, would have sufficient respect to rise up before any man they wanted a favor from. Is the God of heaven and earth to be served only at our ease and convenience?

"Are you in the land of the living?" inquired a man of an aged friend. "No, but I am going there." This world is the shadow. Heaven is the reality.

"The best way to strengthen a good resolution is to act it out yourself. If you resolve to repair an old fence, it strengthens the resolution and the fence too, to commence at once."

TAKE CARE OF YOUR SOUL.

You may lose your purse, health, place, property, home, friends, standing, and even character; but they all will be nothing, if with them you lose your soul.

They all may be restored, but not the soul. "Its redemption is precious, and ceaseth forever." A great many men attend to every thing but their souls. "What shall a man give in exchange for his soul?"

The soul of man—Jehovah's breath—
That keeps two worlds at strife;
Hell moves beneath to work its death—
Heaven stoops to give it life.

God, to redeem it, did not spare
His well beloved Son—
Jesus to save it deign'd to bear
The sins of all in one.

And is this treasure borne below
In earthen vessels frail?
Can none its utmost value know
Till flesh and spirit fail?

Then let us gather round the cross,
That knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain.

Said a man who had spent a long life in amassing wealth, "*My life has been a failure.*"

NEGLECT OF WARNING.

When the Roman Senate conspired to kill Cæsar his friend Artemidorus next morning delivered him a paper wherein the whole plot was discovered. Being so taken with the salutations of the people that met him, he put the paper into his pocket unread and unconcerned, among other petitions. With the warning in his pocket he went to the Senate House and was slain.

So sinners die with the offer of life in their hands, and perish forever.

THE WAVERLY NOVELS.—"I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render my account at the last day, carrying up with me 'The Shepherd of Salisbury Plain,' than bearing the load of all these volumes, full as they are of genius."—*Wilberforce.*

REGENERATION.—A dead fish will swim with the stream, whatever be its direction; but a living one will not only resist the stream, but if it chooses, it can swim against it.—*Cecil.*

LOVE YOUR CHILDREN—BUT WISELY.

Give them your hearts into their bosoms, not the reins on their necks. Love them, but maintain the authority and pre-eminence that God hath given you over them. A parent that hath lost his authority, is as salt that hath lost its savour: like the log sent from Jupiter, every frog in the family is apt to leap upon him. Nothing renders you more vile, cheap and contemptible in the eyes of your children, when they begin to reason, than sinful indulgences. "A foolish man despiseth his mother."—Prov. xv: 20. His mother's folly made him a fool. Fathers, take care of your honor; mothers, preserve in your children that respect and reverence which they owe you." Mal. i: 6. Heb. xii: 9.—*Lyle.*

BEWARE OF CONCEIT.

The ship-of-war Royal George was drawn over to repair the bottom, under the command of a lieutenant. As the vessel careened over a sailor told him of the danger. His conceit said "go on." In a moment it was too late. She went over and sank with her crew and visiters, every one of whom were drowned, amounting to about one thousand souls.

"MOTHER, THEY DON'T PRAY WHEN THEY EAT AT THAT HOUSE."—A little girl about three years old, that had been used to hearing the blessing of God asked upon the meals in her house, was one day left at the house of a church officer, during the time of dinner where no blessing was asked. After she was brought home in the evening and her mother was about to undress her, she said, "*Mother, they don't pray when they eat at that house.*"

Children notice such neglect. Do you pray when you eat?

INTEGRITY.—Oliver Cromwell said to Bernard, a clever, but somewhat unscrupulous lawyer, "I understand you have lately been very wary in your conduct; do not be too confident of this; subtilty may deceive you, *integrity never will.*"

I WAS THERE TO SEE MYSELF.—A boy whose principles were correctly established, was pressed by others to take some pears, as no body was there to see. "Yes there was," said he. "I was there to see myself; and I don't intend ever to see myself do a dishonest thing."

"HOW SWEET THE NAME OF JESUS SOUNDS!"

A missionary in London went up an alley into a court where were four to five hundred people living. After visiting, among others, an old sick man in an upper story, he was coming down, but saw a ladder to a garret, where he thought nobody could be living. He, however, went up and knocked at the door. A faint voice said "*come in.*" The day was cold and frosty, snow falling fast; there was no fire, furniture or chairs. In a corner was *a little girl*, about 14, very ill, lying on some hay, covered with a piece of matting. She could not live long.

He asked her name? *Emma.* Where was her mother? Dead. Father? Gone to Covent Garden to see if he could get some work. Any sister, or brother, or friends? No, sir. Wont you be glad to see your father when he comes home? No, sir, I don't want him, because he is a bad man, swears, and says wicked words.

How do you know it is wrong to swear and say wicked words? I went to Sunday School—my teacher told me Jesus did not love those who used bad words and swear, &c. Do you know anything about Jesus? "Oh, sir," said she, raising herself on her bed of hay, "I do so love him, and should like to hear about him."

He read to her out of his Bible and prayed with her. As he was going she said, "Do you think we could get up a hymn? If you would begin, I think I could join a little." "What hymn?"

"*How sweet the name of Jesus!*"

They sang it in that cold, miserable room. When done, she thanked him. He left, promising to see her next day. He mentioned her case to a kind lady. Next day they came up the ladder, knocked, but no answer. They had taken with them coal, blankets, clothes, food, &c. No answer came. They opened the door. She was lying where the missionary left her, but cold and dead. Her spirit had gone to join the redeemed in glory, singing the sweet name of the Saviour.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

"Dear Name, the rock on which I build,
My shield and hiding place;
My never failing treasury, filled
With boundless stores of grace.

"Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring.

"Weak is the effort of my heart,
And cold my warmest thought,
But when I see Thee as Thou art,
I'll praise Thee as I ought.

"Till then, I would Thy love proclaim,
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death."

BOUND TO SELL GOODS FOR GOD.

Professors of religion often talk of *their property* given to support the Gospel. They forget that they are only in the position of clerks, and stewards, and servants of their Master. That they are not to engage in any business which will dishonor their Master, or injure their fellow-men, and in which they cannot pray—

Direct, control, suggest this day,
All I design, *or do*, or say,
That all my powers, with all my might,
In thy sole glory may unite.

A man who is acting for God, needs no counterfeits, falsehoods, or taking advantage of his fellow-man. A man must be honest in his intentions and efforts, if he feels that in buying and selling, he is doing it as the servant of God. He may just as truly ask the blessing of God upon his business, as the preacher when he preaches for God. Their obligations to God are the same.—Rom. xiv: 10–13.

IMPORTANT BUSINESS must be attended to in person. "If you want your business done," says the proverb, "go and do it. If you don't want it, send some one."

An indolent farmer, who had an estate worth £500 a year, and could not live on it, sold half and rented the other half. In a few years the tenant came to him and paid his rent, and then proposed to buy it. "Why, how is this?" said he; "I could not live on it all; you live on half and have made enough to buy the other." "The reason is very plain: you sat still and said *go;* I got up and said *come;* you laid in bed and enjoyed your estate; I rose in the morning and minded my business."

PRAYER IN A FAMILY.—"Father, why is it that we only have prayers when Mr. —— comes here?"

"A family without prayer," says M. Henry, "is like a house without a roof, exposed to all storms and dangers, with no shelter from the wrath of God."

"*Always endeavor to be really what you would wish to appear.*"—Granville Sharp.

THE DOOMED MAN.

BY THE LATE REV. DR. JOSEPH ADDISON ALEXANDER.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doom'd man's path below
May bloom, as Eden bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He thinks, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned

O where is this mysterious bourne
By which our path is crossed;
Beyond which, God himself hath sworn,
That he who goes is lost!

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called TO-DAY, repent,
And harden not your heart."

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FROM A FIELD SERMON BY WHITFIELD.

"Come, then, ye harlots; come, ye publicans; come, ye most abandoned sinners, come and believe on Jesus Christ. Though the whole world despise you and cast you out, yet he will not disdain to take you up. O amazing, O infinitely condescending love; even you he will not be ashamed to call his brethren. How will you escape, if you neglect such a glorious offer of salvation? What would the damned spirits, now in the prison of hell, give, if Christ was so freely offered to their souls! And why are not we lifting up our eyes in torments? Does any one out of this great multitude dare say he does not deserve damnation? If not, why are we left, and others taken away by death? What is this but an instance of God's free grace, and a sign of his good will towards us? Let God's goodness lead us to repentance! O let there be joy in heaven over some of you repenting!

"Though *we are in a field*, I am persuaded the blessed angels are hovering now around us, and do long, 'as the heart panteth after the water-brooks,' to sing an anthem at your conversion. Blessed be God, I hope their joy will be fulfilled. An *awful silence* appears amongst us. I have good hope that the words which the Lord has enabled me to speak in your ears this day, have not altogether fallen to the ground. Your tears and deep attention are an evidence that the Lord God is amongst us of a truth. Come, ye pharisees, come and see, in spite of your fanatical rage and fury, the Lord Jesus is getting himself the victory. And, brethren, I speak the truth in Christ, I lie not: if one soul of you, by the blessing of God, be brought to think savingly of Jesus Christ this day, I care not if my enemies were permitted to carry me to prison, and put my feet fast in the stocks, as soon as I have delivered this sermon. Brethren, my heart's desire and prayer to God is, that you may be saved. For this cause I follow my Master without the camp. I care not how much of his sacred reproach I bear, so that some of you be converted from the errors of your ways. I rejoice, yea, and I will rejoice. Ye men, ye devils, do your *worst*: the Lord who sent will support me. And when Christ, who is our life, and whom I have now been preaching, shall appear, I also, together with his despised little ones, shall appear with him in glory. And then what will you think of Christ? I know what you will think of him. You will think him to be the fairest among ten thousand: you will then think him to be a just and sin-avenging Judge. Be ye then persuaded to kiss him lest he be angry, and so you be banished for ever from the presence of the Lord. Behold, I come to you as the angel did to Lot. Flee, flee for your lives; haste, linger no longer in your spiritual Sodom, for otherwise you will be eternally destroyed. Numbers, no doubt, there are amongst you, that may regard me no more than Lot's sons-in-law regarded him. I am persuaded I seem to some of you as one that mocketh: but I speak the truth in Christ, I lie not; as sure as fire and brimstone was rained from the Lord out of heaven, to destroy Sodom and Gomorrah, so surely, at the great day, shall the vials of God's wrath be poured on you, if you do not think seriously of, and act agreeably to, the Gospel of the Lord's Christ. Behold, I have told you before; and I pray God, all you that forget him may seriously think of what has been said, before he pluck you away, and there be none to deliver you."